THE UNITED CHURCH Observer

LUME 15 JULY 1, 1953 NUMBER 9

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# ANADA

l of the lands, beneath Thy
bending skies,
field and flood, where'er
our banner flies,
people lift their hearts to
Thee,
heir grateful voices raise:
our Dominion ever be
temple to Thy praise.
will alone let all enthrone;
l of the lands, make Canada
Thine own!

he days ahead are full
portent. They demand
our resources of intelli-
ce and good will. Few
ntries are so splendidly
lowed as this, so vastly
th the effort. A great
l noble future is ours,
vided greatness and
ility are alive in us and
our sons and daughters.
nada! Even the name
beautiful, a portent, a
mise to her people and
to the world."

*Photo by Al Kirker, Montreal, Que.*

The Peace Tower of the Parliament Bldgs., Ottawa, Ont., the seat of the Federal Government of Canada.

# The CHURCH and CANADA'S NEW INDUSTRIES

- Alberta OIL
- Seven Islands IRON ORE
- Rolphton HYDRO
- Uranium City URANIUM
- Campbell River NEWSPRINT
- Kitimat ALUMINUM

## OIL—Alberta

THOS. HART
Supt. of Missions, N. Alta.

About seven years ago the Oil Boom started in Leduc, Alberta, and opened up a new industry. The speed with which it spread, and the percentage of wells drilled that became producers was phenomenal. Over the river they drilled again, and before we knew it the Woodbend Field was being exploited. North East of Edmonton, some thirty to forty miles, another well was drilled and the Redwater Field flourished. South East another Field was found between Stettler and Big Valley.

The names of new strikes came frequently: Joseph Lake, Wizard Lake, Golden Spike, Lac la Biche, Rolla, Pincher Creek, etc., etc. The manses on the Calgary highway, the Church and manse at St. Paul, at Fairview, at Stettler, and others widely separated, are heated with gas. What a comfort this is in the winter, no wood and coal to carry in, no ashes to carry out. Gone are the days when the minister and his wife came home after a long day visiting in the country, to find the fire out and the house cold. With gas it is just as warm as when they left before dinner. This is not yet the lot of all the ministers, but the prospects are bright.

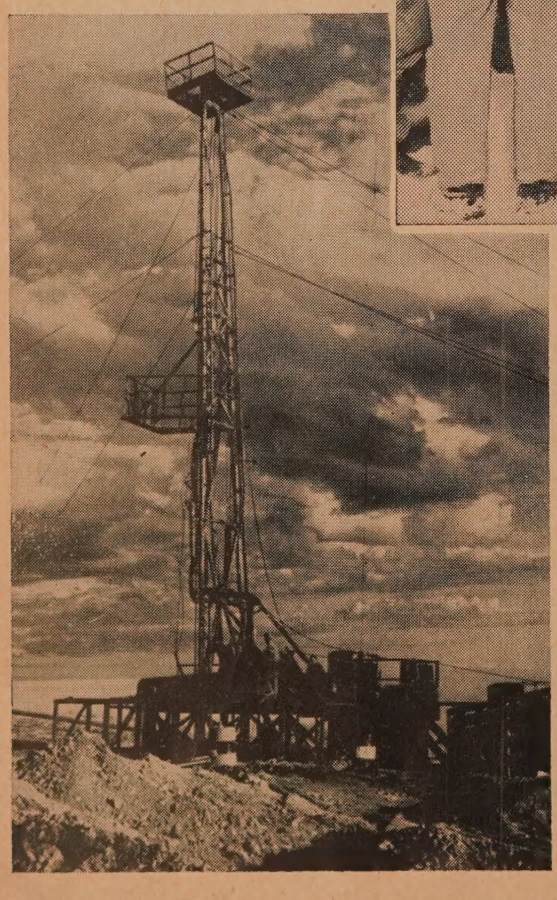
This has made significant changes in the population. Devon is an entirely new Model town. Redwater was a little Hamlet and now is a large prosperous town built on good lines. In both of these we have a new United Church with regular services. Stettler, Leduc, and others have found the thrill of boom and the tension of growth.

### Oil Produced Problems

The cities of Edmonton and Calgary have both grown to unexpected dimensions. This has presented problems to the Church in each place. Both of them felt the strain first immediately outside the City Limits. In Calgary a Church was built at Bowness and at Edmonton, Jasper Place formed a congregation and built a Church. The rush of building and the increase of population was faster in Edmonton than in Calgary. In the latter city a new congregation was recently formed on the North Hill, and plans are under way for the building of Northminster United Church. In Edmonton congregations were formed and building started at St. Paul's, Pleasant View, Ritchie and Strathearn Heights, all on the South Side. Pleasant View and Strathearn will this year be served by ordained ministers, Ritchie by a retired minister, and St. Paul's by a student. Other areas are being surveyed.

Soon after the Oil Boom started, Imperial Oil Limited dismantled the Refining Plant constructed at Norman Wells during the war, and brought it to Edmonton to be erected and enlarged just east of the city. This was soon followed by the Refineries of the British American Oil Company and the

(Continued on page 29)



An oil derrick near Devon, Alberta, where the United Church recently dedicated a new building to serve the rapidly growing community.

*Progress Photo*

*"Toronto Star" Photo by Norman James*

Rev. David Kilpatrick, newly ordained United Church minister, has gone into Uranium City, centre of Canada's Uranium industry, to serve the people there. Photo shows passengers disembarking from a plane.

## URANIUM—Uranium City

R. C. CHALMERS Saskatoon, Sask.

Uranium! The wonder ore of the twentieth century. And Saskatchewan is the Province that will supply large quantities of this ore for various forms of atomic development.

Five hundred miles north-west of Prince Albert, where nine months ago there was little more than bush and rock, a new community is being established. Uranium City will be the commercial centre of several mining communities within a radius of from three to eight miles in the Lake Athabaska district. Uranium City is now in the construction stage. A $250,000 hotel is being erected; also a bank, garages, and other buildings. A three-room school and movie house are now in operation. The city today has nearly one thousand people, with several hundreds in the nearby mining communities. The population of this area will increase rapidly in 195 as construction work is carried forward.

Into this area flew our energetic Superintendent of Home Missions Rev. Robert Hall, D.D., in the autumn of 1952. He surveyed the field and made plans for United Church work. Rev. David Kilpatrick, newly ordained by Montreal and Ottawa Conference, has just gone to Uranium City as permanent pastor. He will hold worship services in the mining communities in any buildings that may be available.

For some months past, Sunday School work has been carried on in this area at Beaver Lodge with about fifty children in attendance.

# The Church in Action

NEXT ISSUE
*Visual Aids in Church Work*

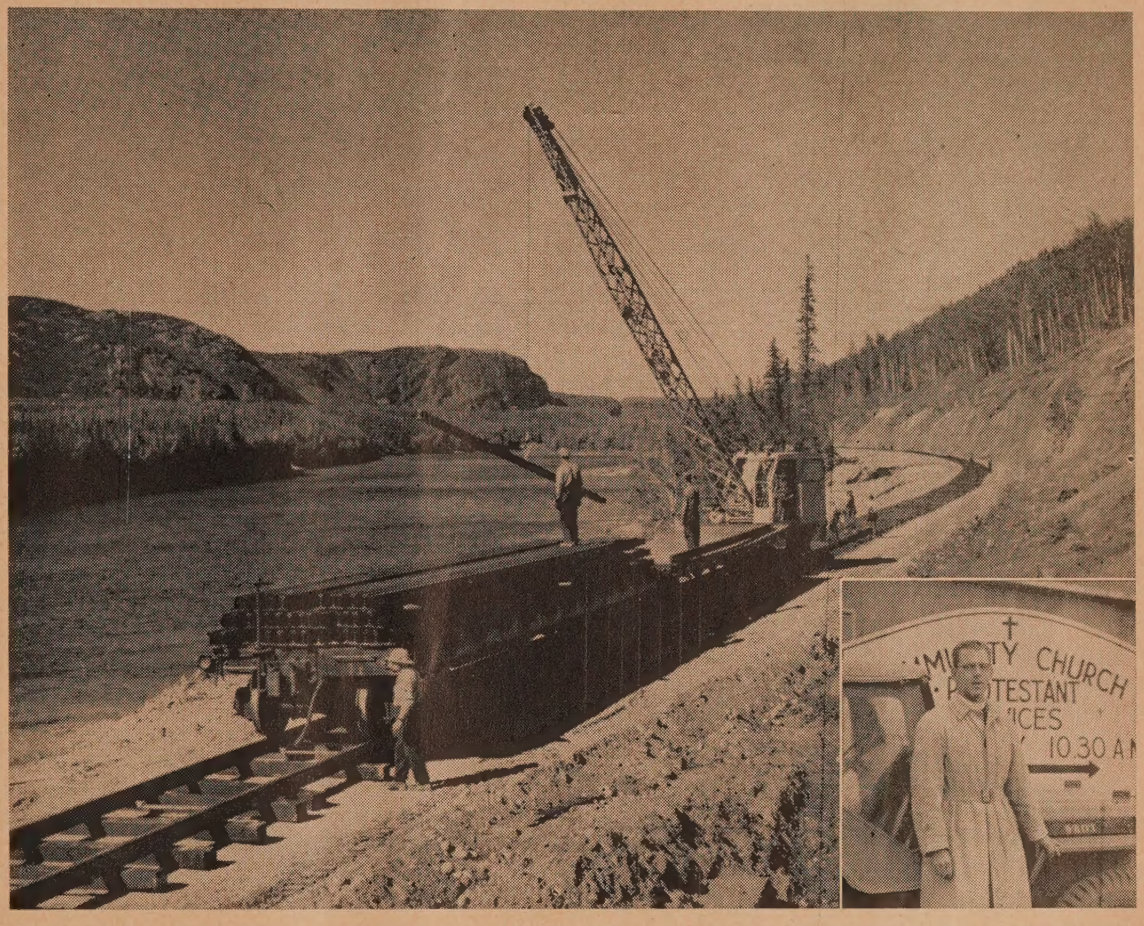
## The Church on Our Far Frontiers

C. MACDONALD, Associate
retary, Board of Home Missions

Territorially, Canada covers 42,410 square miles, as com-ed with 3,022,387, which is the a of the United States. The tness of our land makes it sible for it to have distant ntiers. In these days our atten-n is fixed on dramatic events urring in the far away places our nation. These events are hallenge for our Church.

During the past decade or more industrial frontiers of Canada ve pushed out from the old ablished centres to very distant l hitherto inaccessible regions, ause in these remote areas re lies undiscovered and un-reloped much of the amazing l intriguing mineral wealth l resources of this great land. e most eagerly sought for raw terials of our modern indus-al age are iron ore, oil, nickel, anium, aluminum and kindred ments or products. Our geol-sts, scientists, chemists and ning engineers have all been on alert for mineral deposits and ve startled us—and indeed the

(*Continued on page* 18)
(*See also pages* 16 *and* 17)




Laying the steel on the new roadbed north—along the banks of the Moisie River. Inset, Rev. R. Shorten with the jeep in front of the Community Church, Seven Islands, Que.

The temporary Residential Area, Kitimat, B.C., the new Aluminum Industrial area. The United Church ministers to this growing community. Services are held in the school.

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## DOMINION DAY

Dominion Day this year finds Canadians in the midst of a Federal election campaign. In a few days members of parties contending for power will take to the hustings, speak over the radio, appear on television. They will denounce the sins, foibles, incompetence of their opponents. They will extol their own ability, vision and honesty. That is part of the technique of democracy. When the tumult and the shouting dies, a government reflecting public opinion will emerge to manage the affairs of the nation for another few years.

Our country has experienced a rapid growth during the past decade. The discovery of new mineral and oil resources, the impetus to large scale production accelerated by the Second World War has placed Canada in an enviable economic position.

The national income, which represents the nation's earnings from current production, grew from $5,237 million in 1929 to $17¼ billion in 1951. The population is now 14,675,000. In 1951 there were 194,000 new Canadians admitted to Canada. In addition to their arts and skills they brought with them $60 million in money capital.

There has been a tremendous increase in school population. New, modern schools to take care of this increase have been erected all across Canada.

Our United Church, the first great organic union since the Reformation, has shared this growth. At the time of Union in 1925 there were 600,522 members. There are now 849,256 members, an increase of 41.2%.

As the largest Protestant Church in Canada, The United Church of Canada has a heavy responsibility. She must continue to expand her ministry not only to her own members but to the newcomer and to the unchurched. She must continue to crusade, too, against corruption in places high and low, make her witness and protest against the evils of the liquor traffic, gambling, dope peddling, and all organized and unorganized evil.

As a country grows strong and wealthy there is a tendency for Churches to spend fabulous sums of money on beautiful buildings and elaborate and aesthetic ritual. The Church to fulfil her function must continue to sing songs the people understand and love, provide sermons that are more than intellectual treatises and inspire her membership to go out into the work of the week, to do justly, love mercy, and walk humbly before God.

## THE POSITIVE APPROACH

On page 13 of this issue there is a report sent to us by our American correspondent, Rev. Donald Macleod. It is largely an account of an address given by the newly elected Moderator of the Presbyterian Church U.S.A., Rev. John A. Mackay, Principal of Princeton Seminary. In this address the Moderator says some things that needed to be said, and it needed some outstanding Christian statesman like Dr. Mackay to say them.

Dr. Mackay was careful to say that Communism is an evil thing, but he declared that there is growing up in his country a form of idolatry which makes opposition to Communism "the only expression of Americanism and even of Christianity." "This fervour is creating a substitute religion." It has two results. One is to admit as partners totalitarian elements of the fascist type, and "a disregard of freedoms to which a person is entitled as a human being."

Dr. Mackay was speaking to Americans, but what he had to say has some bearing for Canadians, too. In the post-war period, largely under the pressure of a world-wide religio-political organization, Christians have been jockeyed into the position where the only test of their faith is opposition to Communism. That is not the final test, of course. The final test is devotion to Jesus Christ and His Kingdom.

On the political side, our own Lester B. Pearson, Minister for External Affairs, has been following a similar line. Speaking before the Harvard University Alumni Association on June 11th, he said: "Active support of anti-Communist elements in Communist countries, and continuing strong support for any regime which is opposed to Communism, irrespective of its nature or its popular support, would be stigmatized as Western colonialism."

Mr. Pearson suggests a positive approach to this situation. "We will defeat Communism by doing more for the welfare of the underprivileged and undernourished millions of the East than Communism can ever hope to do."

This is the proper approach both on the religious and political fronts. We can never achieve victory in either by negation alo but by a positive proclamation of our fai in a loving God and His Kingdom and the practice of that faith in acts of generosit love and sacrifice.

## FROZEN SOULS

Two letters reached us this week dealin with the same religious condition; one fro Newfoundland and one from North Carolin The writer from Newfoundland deplor the drift from the older established Prote tant Churches to the smaller and new groups. He says the fault is an overeducate ministry.

The writer from North Carolina di cusses the same subject, the drift from th older Churches to what he calls "the new cults." Speaking of some who have mad the change he says: "Something is lackin to meet their deepest need. They lack sense of belonging and being wanted an loved." "Doctrinal differences," he says "can be overlooked but lack of warm fellow ship freezes the soul." "The Churches," th writer goes on, "have given them cause t feel unloved and neglected. It created i them the urge to form a new Church."

"These new congregations," the write says, "are smaller, the fellowship warmer the sermons and services on the lower leve where the people live and struggle. . . These plainer people are today multiplyin their own seminaries to train ministers afte their pattern. They refuse to accept our kind If the older Churches are to save themselves what is left for them but to give the plai people the ministry their hearts yearn for?"

To all of this our Church has given littl or no thought. Yet it is a really seriou trend. The seriousness lies not so much i the organization of new Churches, but i the failure of the historic Churches to mee the spiritual needs of a well-defined sectio of their membership.

We are familiar with an Ontario tow in which at the time of Union there were five Churches, Presbyterian, two Methodis Churches, Anglican and Roman Catholic Today there are nine, two United Churches Anglican, Roman Catholic, two beautifu evangelical buildings with good congrega tions, and three other groups meeting i halls. The backbone support of these latte five congregations is given by former mem bers of the older Churches. As Churche grow older and wealthier, their building become chancelized, the sermons intellectual ized, the music sterilized, and the servic ritualized. There are lots of people for whon this sort of worship fails to provide th spiritual nourishment the soul craves. I we continue to place the food so high tha the sheep cannot reach it, they will natur ally wander off to new pastures, and that i what is happening in many places.

# THE MODERATOR'S STORY

## ith the Exposition in the Maritimes

Our Maritimes tour is over, and has been a wonderful experi- ce. We travelled with the xposition as "Exhibit No. 1," and erywhere we went we were ceived with the utmost cor- ality and enthusiasm. In all aces the programme followed a ore or less set pattern. On the st day there was a reception to e Moderator and his wife by the embers of Presbytery and their ves; followed by a dinner in the ening, at which representatives the Official Boards of the dif- ent congregations of the Pres- tery were present, and at which was the speaker, usually giving address on the missionary uation in India today. Later in e same evening a gathering was ld at which I had the pleasure declaring the Exposition open. some cases a more or less mal service of worship preceded e opening; in other places the emony took place right in the om where the various exhibits re displayed, and did not cupy more than about half an ur. At these gatherings the yors of the towns where the position was temporarily located ually brought greetings from e community.

On the second day, apart from e displays in the Exposition Hall d adjoining rooms, there was d during the afternoon a men's meeting, which was dressed by Mrs. Scott, and that ne evening there was a Young ople's dinner, at which we were ays present, though we did take any major part in the ogramme.

Saturday was Children's Day, d in every place the children, and little, responded in a nderful way to the invitation be present, and they seemed to oy every minute of their visit.

On Sunday the various mem- s of the team were assigned to ferent pulpits throughout the esbytery, and it was a very full l busy day. In addition to the ular worship services at which had to speak, I was usually led upon to address a Men's lly, either in the afternoon or er the evening service, and we en had to attend a Youth Rally er the evening service.

On Monday evening there was big Missionary Rally, and the me and Overseas work of our urch were presented by speak- , who were able, out of their n experiences, to give a graphic ture of what is going on both home and abroad.

Tuesday and Wednesday were ually Pageant nights. We tried be present at the first presenta- n of the Pageant in each centre, d I frequently had the pleasant ty of introducing it to the audi- ce.

So it went on from week to ek, and in every place the pro- amme evoked great enthusiasm. There was no doubt that genuine interest was manifested, and that everywhere many people had their eyes opened, as they had never been opened before, to the wide scope of our Church's activities. I feel sure that those who were responsible for the preparation of the Exposition and Pageant would, if they could have seen the way in which they were received in the provinces down by the sea, have felt that their efforts were abundantly rewarded.

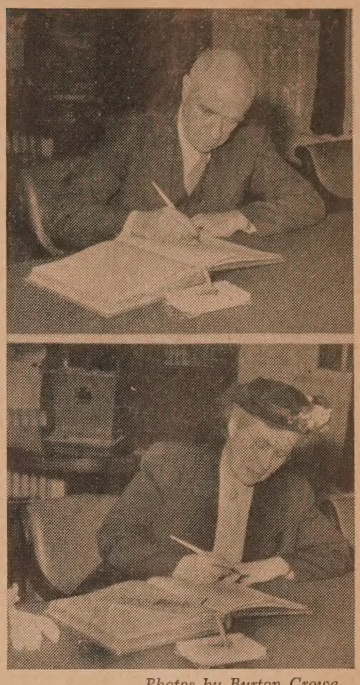
### The Church—A Living Reality

There is no question about the fact that the Church is a living reality among the people of New Brunswick, Nova Scotia and "The Island." The way in which they turned out, not only on Sunday, but to week-night meetings, bore ample testimony to that fact. The public worship of God which played so large a part in the history of old Scotia has not lost its hold upon the people of Nova Scotia, and the adjacent parts. The Church and the ministry are respected, and many a time I felt humbled by what almost seemed the exaggerated deference paid to "the Moderator." It was refreshing, though also somewhat bewildering, to meet the hosts of MacDonalds and McLeods in Cape Breton, and the Frasers in Pictou County and elsewhere.

Altogether, we were able to visit quite a large number of places, and managed to stir up quite a large amount of enthusiasm for the Church and what it represents.

Speaking only for Mrs. Scott and myself, we visited Fredericton, Woodstock, Edmundston, Saint John, Moncton and Sackville in New Brunswick; Summerside and Charlottetown in Prince Edward Island; Amherst, Maccan, Springville, Oxford, Kentville, Hantsport, Windsor, Yarmouth, New Glasgow, Pictou, Sydney, Halifax, Dartmouth and Truro in Nova Scotia; as well as a number of smaller places in the neighbourhood of the larger ones.

(*Continued on page* 24)



*Photos by Burton Crowe*

**The Moderator, Rt. Rev. A. A. Scott, D.D., and Mrs. Scott are seen above signing the Distinguished Visitors' Book in the Confederation Chamber of the Provincial Parliament Buildings at Charlottetown, P.E.I. Dr. and Mrs. Scott accompanied the Exposition to the Maritime Conference.**

# Tire Trouble on Dominion Day

JESSIE S. KILPATRICK Brockville, Ontario

## A Story of July 1, 1867

Old Mrs. Allen's granddaughter Betty was planning a motor trip on July 1st.

"I hope you won't have tire trouble," her grandmother commented. "That's what we had on the first Dominion Day."

"Do tell me about it," begged Betty. "Your stories of the time you were a little girl have always been 'tops' with me."

With a rather dreamy expression in her eyes, Mrs. Allen began her story.

"I was nearly seven years old," began the old lady, "for my birthday came on July 29th. Father had decided to take the family for a holiday, but Alice and Sarah were to stay at home to take care of things. On our Huron farm you know it wasn't easy for all to go away for a whole day. Mother put up a generous lunch for the party of seven — father, mother, Dan McMullen the hired man, Aunt Isabelle, Isaac, Mary and me.

"A team of horses and a lumber waggon being the only conveyance at that time, father and Dan had the high spring-seat in front. Behind them were two more seats with no springs. These were just boards hung on strong metal hooks inside the box, and this gave a very slight spring as the waggon jogged along. Aunt Isabelle and mother sat on the middle seat, and we three children had the back one. We started off quite early as we were going about ten or eleven miles to Black Horse Lake."

"Oh, I've seen that very lake!" interrupted Betty. "Last summer when we were motoring through Western Ontario and stopped off to visit Aunt Susan, we had a little side-trip one day, and someone pointed out a little lake with that name. I never dreamed then that that was the spot where my own grandmother had celebrated the first Dominion Day."

Mrs. Allen resumed her story. "All were happy and gay. After we had gone about four miles, father called at Steele Murdock's to see if he would join our party. He was quite willing, and so he and Johnny, his little motherless boy of three years, came along. Steele sat in the front seat with the men, Johnny with mother and auntie, so now there were three in each seat, and a full load.

"On reaching the lake we were left to amuse ourselves while the three men went to try to get a boat at the saw-mill at the end of the lake. Johnny was very much dissatisfied when his father left him, and showed it well by crying and exclaiming—'Stee' don' care for his poor 'ittle boy!' till we knew not whether to laugh or cry with him. He certainly kept mother and auntie in a pickle. When the men came back with a boat they took out one or two of us at a time for a short row.

"It was now time for lunch. Mother and auntie spread out the large linen tablecloth and we sat around and would have enjoyed it immensely if it had not been for restless Johnny who continued to act up. He must have been unwell for he was cranky as could be, and his father could not manage him at all.

"By this time the men had secured fishing tackle and bait, and so went off by themselves to a certain location which was known to be a good fishing spot. They were away several hours, but when they returned had a nice catch of fish. They lost no time in preparing them for the frying-pan and our second meal was much more enjoyable than the first—partly because of the freshly-fried fish.

"I wonder much in looking back that there were no accidents on the lake. There were many sawlogs floating there to be ready for the mill and we were out on them and stepping on them. Some would roll in the water and might have put us in, but fortunately we did not fall in.

"An hour before dark we started for home, but had not gone far when the iron tire came off one of the front waggon-wheels. The men got out and managed to get it on again, but now drove slowly and watched it. Every little while they would get out again and hammer it on with stones. Father called at a blacksmith's to get the tire set, but it being a public holiday no one was there, so there was nothing to do but what we did. The journey home seemed endless. We were tired and sleepy, but afraid to sleep lest we fall out of the waggon. It was a very tired party that reached home late at night. In these days we often hear of tire trouble, but that was the worst tire trouble I ever remember having."

"That was a good story, Grannie," said Betty. "But I hope history won't repeat itself on Dominion Day, 1953."

# BRITISH COLUMBIA CONFERENCE

Reported by P. H. MALLETT, Kelowna, B.C.

"The best Conference ever!" These were the words on many lips as the 1953 sessions of the British Columbia Conference drew to a close. Conference met in Canadian Memorial Church, Vancouver, May 13th to 19th. Radical changes marked the programme this year. There had been growing criticism of the programme that had been usual for many years, so this year the Executive of Conference experimented with a number of changes. On the whole these were welcomed, and still further improvements are looked for next year.

One change that was much appreciated was the postponing of routine business to the afternoon of the first day, with the morning devoted entirely to worship and fellowship. The worship, finely conducted by the President, Rev. W. W. McPherson, D.Th., included the Memorial Service and the Communion Service, followed by a fellowship hour, which permitted the greeting of old friends without missing the business of Conference.

**Worship** The note of worship was maintained on a high level throughout, with Dr. Victor T. Mooney as theme speaker. Speaking on great central themes of the Christian faith in a way that was both winsome and compelling, Dr. Mooney made a deep and lasting impression on the delegates. The new position of the theme addresses this year was also appreciated, coming as they did at the conclusion of the morning's business instead of at the beginning. Another innovation was that all the opening devotional periods for the morning and afternoon sessions were taken by laymen, and in each case they rose ably to the occasion.

### The Workshops

Perhaps the most important innovation was the replacing of a multitude of sessional committees by three main workshops, on "The Message," "Education," and "Missions." These met on the second day of Conference, breaking first of all into small groups of approximately ten delegates, each group having a chairman and resource leader and dealing with one specific topic. Then each workshop met as a whole and heard and discussed the findings of the small groups. Finally an all-over report was presented to plenary sessions of Conference.

Some weaknesses in this method were evident. Not enough time was allowed for the meetings of the workshops as a whole, so that the findings of the small groups were not always adequately discussed before presentation to the plenary sessions. At the same time there were definite advantages in the new method. The smaller groups made for more intimate discussion and fellowship. Further, the plenary sessions were not marred as in past years by the spectacle of a large number of committees jockeying for time. This not only improved the atmosphere but also made the task of the President much more pleasant. A further economy of time had been effected by the distribution at the time of registration of quite a few previously prepared mimeographed reports.

**The Message** The Plenary session on "The Message" was disappointing to many. One of the major criticisms of previous Conferences had been that so little time was given to the Gospel and its proclamation, in contrast to the large amount of time devoted to the many controversial Social Service problems. This year the majority of the delegates enrolled in the workshop on the "Message" wished to be in the group on Evangelism. Great enthusiasm was shown in the workshop on this issue, and it was recommended that a good portion of the time of the plenary session be devoted to evangelism. Yet when the plenary session met, Evangelism got a bare five minutes of the two hours.

This section recommended that the Christian Church encourage the furtherance of peace by negotiation at every possible level, urged the Canadian Government to recognize the Peiping Government of China, called upon the incoming Government of British Columbia for positive action to implement the reports of the Consultative Committee on the Doukhobor problem, emphasized the role of the Church in the redemption of victims of the growing drug habit, emphasized the tremendous possibilities of radio and television and urged that Conference support the Vancouver Presbytery, that even fuller use might be made of its splendid broadcasting possibilities.

**Education** The workshop on "Education" emphasized the importance of Christian Education Committees in the local congregations, urged the encouragement of Christian family life, advocated a new publication designed to interest the teen-age group, and advised the addition of about one hundred hymns to the **Canadian Youth Hymnal** to make it more suitable for children of Junior and Intermediate age. Conference was encouraged to find that enrolment in Sunday Schools and in all mid-week work for the boys and girls had improved during the past year. No figures were given for Young People's work. The need of a disciplined Order for worship and Christian living was stressed.

**Missions** The workshop on Missions" discussed such topics as Missions and the Growth of Communism, Missions and Developing National Consciousness, the Continuing Mission at Home, New opportunities on the Home Front (industrial expansion areas, new Canadians, urban missions, Doukhobors), How to cultivate missionary interest in the local congregation. The latter group highly recommended the Loyalty Sunday plan as it is operated in Chalmers Church, Vancouver.

### Public Meetings

**Overseas Missions** There were just three public meetings of Conference this year. On Wednesday night Dr. D. H. Gallagher gave an interesting review of Canadian missions work overseas, and Rev. and Mrs. Geoffrey Smith were sent forth as our first missionaries to Rhodesia.

**Laymen** On Friday evening Dr. Mooney, in a message directed primarily to the laymen, spoke of the greatness of the United Church and the need for renewed zeal in evangelism, in recruiting for full-time servi and for more sacrificial giving.

**Ordination** The third public mee ing was the Ordinati Service on Monday. A departu from past practice was observ in the choice of preacher for t occasion. Instead of one of t retiring ministers, the Rev. G. Boothroyd, of the booming to of Prince George in the rapidl developing area of North-Centr British Columbia, was asked address the ordinands. He spo of the "opportunities of a li time" throughout this expandi province "to build new commu ities, moulding the cultural a spiritual fabric from the begi ning." The ordinands were furth helped by the clearer theologic climate of our day, the renew emphasis on evangelism, and t co-operation and goodwill of w fare and service agencies. Tho ordained were A. W. Carmicha R. J. Henderson, A. F. Crewe, R. Howard, V. E. McEachern, A. McMechan and S. D. Roberts

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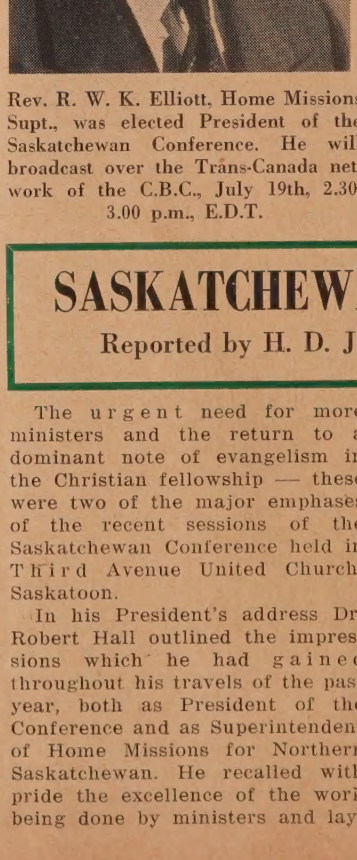
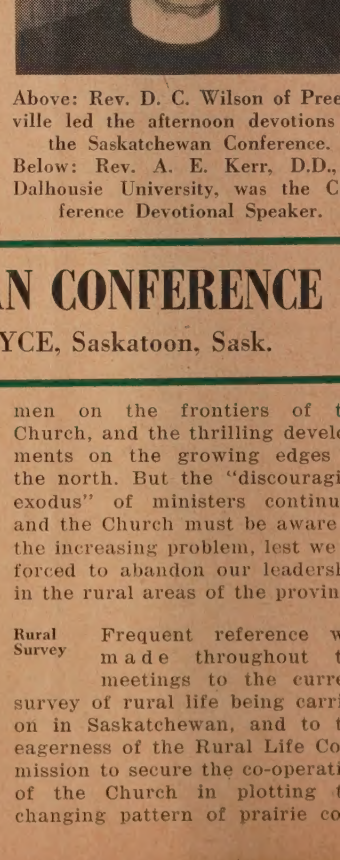


Rev. R. W. K. Elliott, Home Missions Supt., was elected President of the Saskatchewan Conference. He will broadcast over the Trans-Canada network of the C.B.C., July 19th, 2.30-3.00 p.m., E.D.T.



Above: Rev. D. C. Wilson of Pree ville led the afternoon devotions the Saskatchewan Conference. Below: Rev. A. E. Kerr, D.D., Dalhousie University, was the C ference Devotional Speaker.

# SASKATCHEWAN CONFERENCE

Reported by H. D. JOYCE, Saskatoon, Sask.

The urgent need for more ministers and the return to a dominant note of evangelism in the Christian fellowship — these were two of the major emphases of the recent sessions of the Saskatchewan Conference held in Third Avenue United Church, Saskatoon.

In his President's address Dr. Robert Hall outlined the impressions which he had gained throughout his travels of the past year, both as President of the Conference and as Superintendent of Home Missions for Northern Saskatchewan. He recalled with pride the excellence of the work being done by ministers and laymen on the frontiers of t Church, and the thrilling develo ments on the growing edges the north. But the "discouragi exodus" of ministers continu and the Church must be aware the increasing problem, lest we forced to abandon our leadersh in the rural areas of the provin

**Rural Survey** Frequent reference w made throughout t meetings to the curre survey of rural life being carri on in Saskatchewan, and to t eagerness of the Rural Life Co mission to secure the co-operati of the Church in plotting changing pattern of prairie co

## Reports of ANNUAL CONFERENCES

unities. Significant work has en done by many of our min- ters, and special tribute was id to a recent article by Rev. omer Lane, D.D., Associate Sec- tary of Evangelism and Social rvice, detailing the relation be- een the Church on the prairies d our changing rural scene.

### Fewer Ministers

tistics In spite of a decrease in pastoral charges and eaching appointments, however, ere has been a fine and steady owth of the Church through e past twenty years. This was ought out in the Statistical eport, presented by the Con- ner, Rev. Elmer Leaker, Regina. e reported that the number of inisters serving in Saskatchewan d declined from 344 in 1932 to 7 in 1952, and there had been similar decline in preaching pointments from 1,272 to 916 the same period. But there had en an increase in members and herents from 191,889 reported 1932, to 194,280 reported last ar.

The Church is obviously sharing e prosperity of the times, too, d nearly three times as much oney was raised for all purposes 1952 as was raised twenty years o. An even more significant fact as the sudden and dramatic crease over the previous year, th nearly half-a-million dollars ore than 1951. The Woman's sociations alone raised nearly 00,000 more than they did in 51.

But the sobering fact was rec- nized that while great numbers e seeking active membership the Church, and while con- egational activities continue to crease, there is a growing mul- ude of people who are "lost" the Church—claiming depend- ce upon it, but unknown to its llowship. Through the eight ies of the province the recent nsus surveys showed some ,000 people who claimed adher- ce to the United Church but who ere unreported on any congrega- onal rolls.

tension This led the Conference to an intensive consid- ation of Extension programmes thin the suburban areas par- ularly, recognizing that great mbers of the folk who were ost" to the Church had moved om rural Church districts into e new housing developments on e fringes of the larger towns d cities, where the Church was t yet actively organized. A mini- um objective of $2,500,000 was t before the Conference, to be ised by June of 1956 for the rpose of building Churches and tending their work into these wly-settled communities. Warm scussion centred around the sponsibility of the rural Church assist the City Church in meet- ing this problem. Delegates were reminded that until recent years the flow of assistance had been in the other direction, from city to country. But now the prosperity of the rural churchman must be shared with his needy brother in the city streets; the country must assist the city to serve **people**, wherever they may be living.

Evangelism A further answer to this increasing prob- lem was presented in the report on Evangelism, with the recom- mendation that every Presbytery should conduct an annual Preach- ing Mission in one or a group of its charges. Warm appreciation is still felt for the influence of the Templeton Mission in Saskatche- wan, and it was recognized that many hundreds of "the un- churched" were reached through such missions. The lay members of the local Church must also accept their Christian responsibil- ity as evangelists in word and deed, and Institutes should be held for the training and stimula- tion of elders in their high calling. Visitation Evangelism also offers a most positive approach to the question of how to enrich the fellowship of the Church and increase its effectiveness in the homes of the community. Recog- nition was made of the fact that the World Methodist Council is conducting a world-wide Evangel- ical Mission in 1953, commemor- ating the birth of John Wesley, who led the people of England into a world Revival. The Confer- ence pledged its support to this Mission, and identified itself with that programme.

Ministerial Support The support of the ministry was another matter for warm debate, and special attention was drawn to the fact that many a young minister was annually being driven deeper and deeper into debt through mounting travel expenses and the cost of maintaining a decent car. The Conference was asked to consider a car allowance

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# JESUS SHALL REIGN—W.M.S. Theme

## Report of the Dominion Board Meeting

MRS. R. G. STRUTHERS, Secretary for China, Dominion Board W.M.S.

"Canada is facing new and real issues," Mrs. John McKillop, the President, stated in her opening address at the annual meeting of the Dominion Board of the Woman's Missionary Society. "No longer may we be satisfied, if we ever could, with the status quo, no longer are our frontiers away off in the distance. The world is coming to our doors. Thousands of people from other lands, some from many years of privation and hardship, are yearning for the friendly outreach of the Church."

In community missions, Orien- tal work, Indian work, hospital work, Vacation Schools, Schools for Leaders—changing conditions and challenging avenues of ser- vice are opening up before us. We are seeking to make available to our missionaries more modern and adequate equipment to facil- itate their work and promote the Christian Gospel to win more folk into the glories of the Kingdom. "Does Jesus reign when great masses of people do not yet know how to read or write? When mil- lions are under the domination of fear, when even their minds are not free to learn the truth? Does Jesus reign when men's bodies are subject to the ravages of un- necessary disease and low stand- ards of living conditions where it is impossible for wholeness of living?"

There are special needs, critical situations and unique opportun- ities for mission work in Africa, India, Korea, Japan, and else- where. Eagerness to know about the Christian democratic way of life is often accompanied by an eagerness about the Communist way of life. We need to be alert and ready to avail ourselves of the present situation to broadcast for our King.

Missionaries working in Canada, India, Africa, Trinidad and Japan, and delegates from the eleven Conference Branches were present at the annual meeting of the Woman's Missionary Society of The United Church of Canada held in Emmanuel College from May 26th to June 1st, 1953.

India In comparison with what other countries have done, Canada has done well in giving economic aid to India, but in comparison with the need and with her ability to give, she has not done much, said Dr. W. J. Gallagher, Secretary of the Can- adian Council of Churches, as he addressed one of the sessions on his recent trip to India.

Economic aid is not enough. Many of the problems of India are the result of religious and philo- sophic attitudes and customs. This is where Christian Missions can help.

Europe "Canadians should realize the fact that Christianity has to an alarming degree died out in Europe," Rev. Earl S. Lautenslager told his audience at the Dominion Board meeting. Mr. Lautenslager, who visited Europe last summer, said that although in England most people were baptized, and in Germany were baptized and confirmed, only about ten per cent. of the population were practising Christians.

In Western Germany many people are purely materialistic. In Eastern Germany, where the people have continued, since the war, to live under oppression, a larger percentage has returned to the Church.

Many of the new Canadians coming from this background are impressed by the extent to which

(*Continued on page 28*)

# Missions— Church's Important Task

## New York Minister Addresses W.M.S.

Dr. James H. Robinson, pastor of the Church of the Master, New York, was a guest speaker at a regular session of the Dominion Board of the Woman's Missionary Society at the open meeting of "World Mission Night" held in Sherbourne United Church, Tor- onto. Dr. Robinson's themes were "New Frontiers in Missions" and "Journey Beyond Boundaries."

Dr. Robinson recently returned from a tour of the Middle East, Asia and Africa, and spoke of the world in trouble. "It has gone through many crises but never one of the intensity, the gravity, the dimensions and the duration of the present. No one can truth- fully say that he clearly sees the way out of the dilemma in the foreseeable future."

"Europe is the land of yester- day—we are the people of today —Asia is the land of tomorrow— and Africa, the land of the day after tomorrow."

More important than the prob- lems created by Communists, in Dr. Robinson's judgment, are those created by modern national- ism. That the revolution of Asian nationalism is reaching its most active and vocal stage and that the beginnings of nationalism are strong in Africa at the same time that militant imperialistic Com- munism reaches its zenith is purely an accident of history. The Com- munists, however, have learned better than most of us in the West how to exploit the rise of modern nationalism. They take advantage of our inability to recognize the healthiness of the newly expressed aspirations of depressed, disinher- ited and exploited people and our unwillingness to give it encourage-

(*Continued on page 27*)

Mrs. John McKillop, President of the Dominion Board, Woman's Missionary Society.

# "I AM CONCERNED"

## Why Is Youth Leaving Our Church?

T. D. BARNETT, Vancouver, B.C.

I am really concerned. On three occasions recently a direct challenge was presented to me:

First by a splendid type of young man who has been working for a city firm during the summer months and attending an accredited College during the winter. Recently he informed me that he was brought up in The United Church of Canada and that during his thirteen years as a regular attender, and teacher in the Sunday School, never once was Christ presented to him, never once was he earnestly urged to accept Christ and devote his life to full-time work. The challenge was presented to him by another denomination, however, and he will be ordained to its ministry soon.

A young woman presented the challenge on a recent Sunday morning. She had been a worshipper with us. As she left the Church she remarked, "I don't belong to the United Church now, but I was interested in your sermon topic. It is nice to hear a little of the Gospel" (she emphasized the word **little**). I certainly never heard the challenge to accept Christ while I was going to the United Church, and I attended it faithfully until recently.

Only yesterday the challenge presented itself with even greater force when I learned that the daughter of one of our leading United Church families in a nearby city had pulled out of our Church and has offered herself as a medical missionary under another denomination.

Why are these young people leaving their own Church? To me the answer is clear. In some other denomination Christ has been earnestly presented to them; they have been urged to make a public profession; they have made it, in some cases submitting to public baptism, and now they have strength, because of that public profession, to stand before the world and declare what Christ and His Church mean to them.

### A Solution to Problem

Are we really presenting Christ to our young people, or are we merely urging them to join the Church? If we earnestly present Him to our young men and women our problems, including shortage of men for the ministry, shortage of Sunday School teachers, plus financial problems, will be solved. That is my firm conviction. Here is a case in point to prove this, and it is only one out of many: Mary was a young woman of outstanding ability. She attended Church nearly every Sunday morning. On being asked by her pastor to lead a C.G.I.T. group her reply was that she was really too busy, school basketball, teen-town, and all the rest. She had a rich voice, but attending choir rehearsal on Thursday night was out of the question. The School Glee Club occupied that night. She would really love to attend Young People's were it not for roller-skating on Friday night. And when it came to teaching a Sunday School class her constant excuse was "homework." The Sunday evening service she never attended for there was always a "test" next morning. As for using Church envelopes, her plea was that she was not earning. Of course that fact did not prevent her from visiting the corner lunch counter with the gang almost every day on her way from school.

Well, things are different now. She leads a group of girls in her Church, and carefully prepares for each meeting. She is a valued member of the choir. She attends Young People's, and takes in the four-fold programme, including Bible study and missionary education. She supports her Church financially as well. What brought about the change in her attitude? She recently made public profession of her faith in Christ. She has learned the meaning of stewardship, and at the present time she is preparing for full-time service in her Church. Let us urge our young people to decide for Christ. This will solve the many problems now confronting us as a Church.

Crowning of the Queen of the May at Alma College, St. Thomas, Ont., took place in the lovely Graden Theatre, on Saturday, May 16th. The Queen and her Counsellors were elected by Teachers and Students, voting together, without nomination or discussion. The results were, left to right: Lord of the May, Margaret Young, daughter of Mr. and Mrs. R. T. Young, Talara, Peru; Counsellor, Lorna McGough, daughter of Mr. and Mrs. E. L. R. McGough, Havana, Cuba; Queen, Avery Jones, daughter of Mr. and Mrs. Albert Jones, Pembroke West, Bermuda; Counsellor, Charmay Mountford, daughter of Mr. and Mrs. J. R. Mountford, Woodstock, Ontario.

# The Changing Churches

E. GILMOUR SMITH, Timmins, Ont.

In our constituency of 225 families who attend public worship at Mountjoy United Church in Timmins there are 27 persons, formerly Roman Catholic, who come regularly or occasionally. That means that in about one-tenth of our families there is someone who has left the Roman Church. There is a rather general impression among Protestants that the trend is mainly the other way. But my estimate is that in this area there is a proportion of probably five-to-one moving to Protestant Churches as compared with the number we lose. There is no fanfare about this movement for it is mainly ordinary folk who make the change quietly. Normally they come to us unsought. Perhaps the first contact was made when they sent their children to our Sunday School, or, more often, when the Catholic partner in a marriage came in with the Protestant.

Mixed marriages are inevitably numerous in a community where about 60% of the population is Roman Catholic, and the rest a general mixture of Protestant denominations plus a large number of non-church people. Checking back over my marriage register for the past few months, I find that there were 15 marriages with two Protestant partners, 16 marriages with one Protestant and one Catholic partner, and 4 marriages with two Catholic partners. These last come most often because a divorce has taken place, and marriage in their own Church is impossible. Usually when a Protestant clergyman performs the ceremony it is an indication that the Catholic partner will not be continuing in fellowship with the Roman Church, for that Church will not recognize the marriage as valid. Only when the marriage is blessed by the priest can the Catholic partner take communion again.

A most regrettable situation develops when a non-church-going Protestant man weds a Catho woman, induces her to break wi her own Church, and then do nothing to lead her into the Pr estant Church fellowship. H Church has meant much to h and now she is left in the religiously. Without the co-oper tion of the Protestant partner, is not easy for the Catholic venture into the unknown wa of a strange and very differe Church.

### The Trend

One hesitates to venture explanation why this trend fr the Roman Church to Protesta communions should be develo ing, but we would suggest the possibilities:

(1) Certainly it is more diffic nowadays to quarantine a co munity mentally and spiritual In a rural community of Queb the local priest has fairly effecti control of what is taught in t school, offered for sale on new stands, and presented by movi and visiting speakers. Thus t people can be guarded against r ligiously disturbing thoughts. B in a mixed community such as t Porcupine mining area, Protesta and Catholic men are worki together in all manner of jobs, a they certainly talk things ov Questions are raised which pro very unsettling unless adequa answers can be given.

(2) Undoubtedly our radio playing a part in this moveme Thousands of Catholics listen in morning devotions and to Chur services, both local and nation They hear the singing of hymn reading of Scripture, and presen tion of various aspects of Christi faith and life. Gradually they co to know something about Prot tant beliefs, and discover a sp itual satisfaction beyond wh they had previously experience Radio means that religious qua antine is no longer possible.

(3) The Roman Church faces dilemma in regard to the Bible. cannot wisely continue its pa policy of having its people bypa the Bible and depend largely entirely on the teachings of t Church. The Bible is the found tion book of the Christian religio Through the work of colporteu and others the Bible is in ma Catholic homes. In recent yea the Roman Church has direct its people to use the Bible. But will prove impossible to encoura the reading of the Bible, and the same time impose only t authorized interpretation of teachings. The thoughtful Catho will check on many practices a teachings in his Church of whi the New Testament knows nothin In its pages there is no suggesti that the early Christian Chur exalted Mary as a semi-deity; mention is made of purgatory masses for the dead; prayers the saints are unknown; t Church definitely did not lo to the Bishop of Rome as acknowledged head. Protestantis is based squarely on the Bible, f in its pages are set forth the do trines of the Christian faith whi should be held and proclaimed.

# The Octave of Kingdom-Music

(2)

In our devotions of the previous sue we made reference to our ord's Sermon on the Mountain, nd focussed our thoughts on the octave of kingdom-music," the eatitudes. Thoughts prompted by ne first three beatitudes were set own, and it is fitting that we ould speak briefly of the remain-ng five in this issue.

The fourth beatitude reads, **Blessed are they which do hunger nd thirst after righteousness, for ey shall be filled."**

A Korean refugee would under-and this saying better than we, r he would know what it meant be hungry and thirsty for odily nourishment, and so would mprehend the solemnity of sus' utterance. Happy are those ho understand that even as one aves food so must one crave that end of mercy and justice which e call righteousness.

This fourth beatitude might ve left many modern Christians rlorn if the Master had said, Blessed are the righteous." How any of us could count ourselves ghteous? Jesus says rather, it is ur desire to be righteous, to act ghteously toward your neigh-ur, and to advance the cause of ghteousness among all men—it this intense passion for virtue hich shall be satisfied in the end.

The fifth beatitude: **"Blessed e the merciful, for they shall tain mercy."**

On superficial reading, this mes as one of the "self-evident" uths in the Bible. Such is the fluence of a somewhat Chris-anized environment which dulls ristian precepts and blunts eir cutting edge. When Jesus oke these words, the Pharisees ust have sneered. They were rd-faced, harsh-mannered men, oud of their exalted position, ornful of others. No blessing of ercy would accrue to them.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."

The sixth beatitude: **"Blessed are the pure in heart, for they shall see God."**

An old Scottish lady once said of a shady character in town, "He's a devious body; there's no telling what his words mean." Jesus pronounced this blessing on those who were not "devious" in their thoughts or their actions. "If thine eye be single," He said once, "then is the whole body filled with light." The character fit to see God must be clear as crystal, pure as gold.

In the Bible, the word "heart" usually means the whole personality. It involves the mind, for thoughts are the vanguard of deeds. It involves the will, which we sometimes call "the desires of our heart." It involves our emotions, since these are the dynamos which urge us to action. Purity must be characteristic of the total personality.

The seventh beatitude: **"Blessed are the peacemakers, for they shall be called the children of God."**

The prophet Isaiah referred to the Messiah as "The Prince of Peace." Jesus himself said, "Peace I leave with you, my peace I give unto you." When his followers dedicate themselves to the achievement of peace they are participating in the work of God and his Christ. They share the divine nature. They are the true descendants, the children of God.

The eighth beatitude: **"Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of heaven."**

The words that follow this eighth beatitude strengthen it and direct it at each of us personally. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

The great mass of men are healthy-minded enough to decry that false position known as "the martyr complex." They know instinctively that Jesus is not counselling his followers to court persecution in the interest of self-pity; witness the phrases, "for righteousness' sake" and "for my sake." Jesus promised the blessing only to those who suffer these things on his account, not to those who suffer on their own account, or for the gratification of their own ego.

If we have been persecuted because we were bigoted about our own peculiar beliefs, ungenerous, quarrelsome, puffed with importance, or contemptuous of those who refused to let **our** conscience be **their** guide, then we should realize that Jesus was not talking to us. But if we have been reviled, because we were meek, merciful, pure in heart, or poor in spirit, then we may anticipate blessing.

## *Prayer*

*O LORD, the source of all life, we humbly bow in Thy presence. We come to Thee daily with our woes and our joys, for Thou dost love and hear all Thy children. Thou knowest all our wants. Grant us of Thy gifts, not as we ask but as Thou seest we need.*

*Forgive us our disregard of Thee in the hurry and selfishness of our modern life. Inspire us with more love of Thee in the hurry and selfishness of our modern life. Inspire us with more love of Thee and of our fellow men who, unknown and unappreciated, toil night and day in myriad ways and places for our comfort, safety, and joy.*

*Make us also conscious of our oneness with men of all races and lands and tongues; help us to live together as genuine brothers whose larger selves and whose broader wisdoms include all peoples. Grant each of us a place of labour in the world's work where we may honour Thee by ministering in some useful way to the deeper needs of men. We pray above all for a deeper and growing fellowship with Thee through our Lord Jesus Christ. Amen.*

*—J. Paul Reed.*

# DEVOTIONS

*Courtesy Cathedral Films*

## The New and the Old

"Ye hath heard that it was said of them of old time . . . but I say unto you . . ."

Here was the new authority of the Messiah, who had not come to sweep away old laws but to lift them from the books and write them on the fleshly tables of the heart. His was a new kind of righteousness that exceeded the sterile righteousness of the scribes and Pharisees.

The old law limited the extent of retaliation. The new law says, don't trouble about retaliation at all. This is very radical thinking for our legalistic minds.

"Resist not evil" is difficult doctrine. To prevent theft by giving what someone would steal from us conflicts with our possessive natures. Going a second mile is difficult for people who protest at the first.

## The God-Seeker

I took a day to search for God,
And found him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw his footprint in the sod.

Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sung through the holy twilight hush—
I heard his voice upon the air.

Even as I marvelled how
God gives us Heaven here and now,
In a stir of wind that hardly shook
The poplar trees beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had learned
And all that there was still to probe—
I caught the glory of his robe
Where the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
In making, saving Beauty be . . .
And from that kindling ecstacy
I knew God dwelt within my heart.

*—Bliss Carman.*

Peter Gordon White

# CITY CHILDREN on the FARM

## A Vacation School Adventure

ROY T. JORDISON

"Oh boy, was that ever good!" shouted an eight-year-old boy as he descended from the hay-rack following a twenty-minute joy-ride through green fields and along country lanes. The source of locomotion was a team of horses harnessed for the first time during that season. Truly excitement ran high all round, for not only did this occasion represent the first visit for some city children to a farm, but their contagious enthusiasm seemed to be captured by the horses, which were almost on the prance even while the four groups of children and leaders were loading and unloading. It was obvious, too, that those in charge of the horses were kept busy eyeing both the children and the horses at the same time. Each excursion, however, was conducted without mishap.

In crowded down-town Church centres, a Vacation School offers an excellent opportunity for the children to be taken on trips out of the city. Thus, when the invitation arrived from Agincourt Vacation School to the children of Fred Victor Mission in Toronto, there was great excitement. Here was another trip which all could enjoy. The invitation, of course, was enthusiastically received and plans were soon under way to make this trip become a reality. Both schools were held concurrently and August 13th was set for the proposed visit. The weather blessed all plans and it was a jubilant coach load of down-town children who journeyed the fourteen miles into suburban freedom. On arrival the juniors were guided to the Presbyterian Church and the intermediates to the United Church. The primary children were meeting in the Anglican Church. Fred Victor children were given an opportunity to see the hand-craft work of the Agincourt children. In the Intermediate Department the display ranged all the way from delicate shell work to the more masculine efforts of bird-house construction. The Departments exchanged songs and choruses to the apparent delight of both groups. The spiritual quality of the Agincourt school was demonstrated amply when the intermediate boys and girls conducted a fitting worship service at the close of the morning visit.

The remainder of the visit was to be spent in complete rural freedom. All the children assembled and under kindly police escort, proceeded about one hundred and fifty strong to the nearby farm home of Mr. W. B. Davidson, where full hospitality was granted. Lunch was enjoyed beneath the spreading trees on the spacious and terraced lawn. Each Agincourt scholar had brought two lunches, the second for a Fred Victor boy or girl, and soft drinks were provided by the hostess.

The Director of the Agincourt School took charge at this juncture and groups comprised of approximately thirty-five children each began to experience alternately first the thrills of the rollicking hay-rack ride, then the visits to the barn and stables to see the various domestic animals and poultry. Not least interesting in this area was the manner in which some of the hogs had burrowed their way under a straw stack near the barn. The children, however, were quick to make their way to the top of the stack and they had so much fun sliding down the sides it was difficult to get them to pose long enough for a picture. Softball provided an alternative opportunity for exercise, but with such new and more thrilling adventures at hand it was less well patronized except by leaders who happened to be free from conducting other events.

Just before bus time in late afternoon the serving of ice-cream had a gathering effect with the children, but even at that several attempts were necessary in order to completely extract the city children from the fun they were having under the Agincourt Churches' Community Vacation School.

Considerably less energetic than they had been on the outward journey, but with thankful and happy hearts over their visit, the Fred Victor group returned to the city just before the swell of rush-hour traffic.

Vacation School Children off on an Expedition.

**This worthwhile experience for both city and country children should be encouraged in more communities. It is one of many projects which can be provided through a Vacation School in the summer-time. Church Vacation Schools not only provide experiences in worship, play, fellowship, and Bible Study, but also, some groups have the opportunity to make new friends and have fellowship with children of other groups and from other areas by arranging trips similar to the one enjoyed by the Agincourt and Fred Victor Vacation Schools.**

# The Minister's Children

By A PREACHER'S WIFE

Upon our arrival at this parish we were amused and embarrassed by the tales which were told of the children of the previous minister. It was never clear whether the misdemeanours had occurred once or often, and whether all four children were equally responsible, or whether one alone was guilty. The general impression was that they all did everything all the time. They crawled under the pews from the back of the Church to the front while service was on. They ran into the Church auditorium in various states of undress. They tramped cornflakes into the living-room rug and they played ball with the buns when they were out to dinner. It would seem that they were a lively an interesting crew.

Now that we are about to lea this same parish, I am moved survey the damage wrought by m own children and to ponder on th legends which will grow arou them.

In the girls' bedroom are tw spots, large ones, where the wal paper is torn off. Each daught had a turn at that—just one tur to be sure, but it looks now as they habitually tore wallpaper o the wall. There is no concealin the spot in the upper hall whe the Christmas seals stick crazil It seemed like a lovely decorati to a four-year-old, full of Chris mas spirit, but will it seem so the manse committee? And wh of the finger marks and the crayo marks on the wallpaper? Th children have a blackboard, an colouring books, and great qua tities of drawing paper, but, som how, the wall gets in the wa every time.

It was during our incumben that one of the minister's childre helped herself to a bun from th home-cooking table at the bazaa and her mother had to buy dozen to expiate her sin. Numbe less times has that same moth withdrawn from the service wit a squirming, recalcitrant chil under her arm. ("Now when I wa a boy," Mr. Oldtimer tells me, "w sat still in Church!")

Fortunately, the baby is to young to have added much to th list of crimes, although I notice yesterday that his rocking hors had scratched the new cupboard "What," says his older and wise sister, "will the Ladies' Aid sa when they see that!"

There is one obvious reaso why the misdeeds of minister children become part of the com munity folklore. If my neighbour child writes on the wall, it may b a matter of family concern, but is not a matter of congregationa concern. My neighbour decides t redecorate her living room th year instead of next, and he child's sins are buried privately When my child writes on the wal the mark stares at me and every body else until one day the Mans Committee arrives. Three pair o eyes scan the room from corner t corner and from top to botton while I stand by, painfully awar of the shabbiness of the room an feeling somehow responsible fo it all.

"This room will have to b redecorated," says Mrs. A.

"Yes," says Mrs. B., "it doe need doing."

Mrs. C. nods and keeps he thoughts to herself.

Tales of our children will doub less haunt the next minister. Bu this I have also observed. Whe ministerial children grow up an become famous, as they sometime do, congregations remember the fondly, and sometimes I think the wish they had preserved thei childish marks on the wall.

# IAN—In a World of Problems

## Report of the General Assembly, Scotland, 1953

ORGE NICHOLSON, Dunoon, Scotland

Concentration is impossible as it in this large Hall bombarded sound and sight. Everybody ems to be talking; nobody tening. This is one of the rooms o which we spill over from e great Assembly chamber. Here e can read the papers, post ters, send telegrams, see cine ns of the Church's work, write ters, and carry away an armful pamphlets. Everything that is d and written here would sug- st that Man is a problem, living a world of problems, to which ere is no apparent solution, or e solution is always a few steps ead of him. A large thermom- r (man size) graded in £100,000 arks tells how much the prob- n of supply is behind demand. coloured map of Scotland shows w far Presbyteries are behind eir financial targets. Every oblem seems to be tied up in me mysterious fashion to oney.

Amid this mesmerism I lift my es. There in this lofty spacious amber above the clamour of ngues are full-length portraits former ecclesiastical "giants" rene and untroubled above our spairs. In front of me is Thomas almers. His story is told in a atter of years. The inscription brief, 1780-1847, and that he s first Principal of New College. What are you thinking up there, omas Chalmers?" I ask him. e doesn't need to reply. I know.

### A Placid Assembly

If the Assembly is not a place **Thought**, it is certainly a place **Words**. Words pour out in an stasy of voluble utterances from e silver-tongued Moderator to e by no means inarticulate nior Commissioners.

So far it has been a placid sembly. There have been no cited impetuous speakers. No- dy has brought us to our feet d we've always been conscious at a clock is ticking. Is it that ere is less belief that the Church a force in the community? or s belief in what She stands for? ere are also fewer eccentrics or dividualists — is it that we are coming more mass produced? ere is also less inspiration.

### Link With Assembly of 1638

But to details. Dismal weather ghted the glory of the opening geantry. For the first time the ening was televised and thirsty coholics who visited the Public use on the High St. (and it is street of Churches and pubs) und themselves watching for the st time the ancient ceremonial the General Assembly. The rd High Commissioner, the ke of Hamilton was able to go ck 315 years in his reference the eventful Assembly of 1638 en his ancestor represented the own. The form is still with us hanced but the force is some- what abated. The Duke of Hamilton is too honest a man to make pretence that all was as it should be. His speech was a rallying cry to the laity.

### Brilliant Moderator

Full marks must go to the new Moderator, the Right Rev. Prof. Pitt-Watson, who, to my mind, is the most able and distinguished Moderator we have had for years. I like a leader to lead. From the very beginning he took the reins and with sure instinct and feeling combined with witchery of words he was on top of every situation. He made a verbal error in his reference to the Lord Chancellor "of England." The error was worth while, for his brilliant recovery . . . "an inadvertence much more in evidence in Englishmen than in Scotsmen." . . . for everybody knows that the continual references to England instead of Britain gets the Scot on the raw. The Moderator was at his best on the first evening when he introduced the representatives from overseas. That evening I heard the Rt. Rev. J. A. MacInnes of Ontario, Moderator of the Presbyterian Church of Canada, a dignified figure who speaks in a peculiarly clipped and syllabic fashion. It was Dr. Blanchard of the Australian Church who won the interest, the Moderator of the Irish Church who won the laughter, and Bishop John Peter of Hungary who won the sympathy. As might be expected from an Iron Curtain Representative, he spoke ten minutes and said nothing.

### Cash Not Coupons

Rationing by cost and not control is the order of the day now in Church Extension. Changing population and new housing in cities sometimes means 20,000 people with only one Church to serve them. A minister going to a Church Extension Charge is to get £50 per annum extra. "It would be stupid and economically imprudent to spend £20,000 on a new building and try to save on the minister's stipend," said the Convener.

Most bright schemes put forward are killed by the words "If Funds Are Available." That is why a scheme from Dumbarton bold and imaginative in design will receive more notice in days to come. Like all other good things it was remitted, which means shelved for a year. It was a scheme to provide a graded income for a minister calculated on years of service and family liabilities. Where it differed from all other such proposals was that it involved a levy on all members. This in turn would react on conditions of Church membership. It was badly sponsored but managed to merit "further consideration." Most Scots ministers are on the minimum stipend. This is £500 (approx. $1,500). This means real hardship against the high cost of living.

### Tradition Counts

Six nominations for the vacant Junior Clerkship of the Assembly involved 15 counts, keeping 16 tellers busy counting anything up to 1,600 votes at each count. A retired Canadian minister from Vancouver turned round to me, "What kind of a way is this to do business?" I assured him that there was method in this madness. It was our way of conducting a knock-out competition for a high and honoured position.

Another vain effort was made to revise the metrical psalms. The committee was too timid. "We return again to these strong rugged, unforgettable words which our forefathers have sung and in which we rejoice." So the psalter stands.

### Diets and Indigestion

Listening to speeches from 10 a.m. till 1.30 and from 2.30 till 5 p.m. and 7 p.m. till 9.30 p.m., with a hundred extra meetings thrown in, plus a couple of breakfast meetings, is exhausting. I began to be more selective and late. Climbing the steps an old minister joined me.

"Brother," he began, "I'm afraid we're a bit late."

"Never mind," I rejoined, "we'll only miss the soup. We'll be in time for the joint."

"The diet has been very poor," he said, catching on. "Why is it," he continued, "we have so many painful speakers?"

(*Continued on page 26*)

# The Church and the Nation

## The Debate on African Federation at the General Assembly

### Red and . . .

Most ministers hurry home on Saturday to their pulpit, and return on Monday morning for the Church and Nation Debate. There is always something of topical interest to excite the speakers and titillate the hearers. There was a motion by a Kenspeckle figure wrapped in a Captain Cuttle beard and a kilt, who wished our Church to ask the Soviet Government to allow a discussion with the Russian Church to promote peace and brotherhood. The Russian Embassy had assured him that they saw no reason why this should not be done. Inter iron-curtain proposals are always interesting. The Convener accepted. He didn't think the Moderator would do any "harm in Russia."

### Black

It was Central African Federation which caused the biggest flare up. Was the Federation to be proceeded with without the consent of the Africans? That is the position.

The Church felt bound to deplore this fact. On the other hand they ask that a fair trial be given to the now inevitable Federation scheme. It was here that I felt the Church missed the bus. Our Church has a big stake in Nyasaland for that country was the creation of our Church. Natives of Nyasaland speak English with a Scots accent. By our facing-both-ways decision we shall do little to influence or deter the Government in its present action, but we shall definitely forfeit the confidence of the African. The Government can usually look after itself; the African can't — yet! The British attitude to the African in Central Africa may inspire Dr. Malan to "have a go" at Bechuanaland, Basutoland and Swaziland. I was sitting beside Dr. Shepherd, Principal of Lovedale. He has given most of his life to the African.

"What do you think of it?" I whispered.

"I think the Assembly has behaved in a very sound fashion."

Perhaps Dr. Shepherd's opinion is a better guide than mine. G. N.

# Rt. Rev. A. A. Scott at the Assembly

Right Rev. A. A. Scott, D.D., Moderator of The United Church of Canada, was a conspicuous absentee at Overseas Night of the General Assembly, but I ran him to earth after his magnificent speech on Foreign Mission Night to a packed Assembly. He spoke out of 40 years' service in India with authority and power.

"I would like you to carry back two messages," said the Moderator, "but I can't trust you to carry the second. First our greetings to your great Canadian Missionary Church, and the second is to convey our thanks to them for sending you for in doing so they have sent us a great source of inspiration."

Dr. Scott is a genial man. He told me he and his wife had flown over from Montreal. He gave me a terrific picture of his programme in Canada with a Pictorial Representation Project on the Work of the Church there.

And do you like Scotland?

What a question! He loved every minute and had been given a great welcome. I said that there was a feeling that the Presbyterian Church in Canada welcomed to its ranks ministers from the Church of Scotland more than the United Church did. He scotched this suggestion.

"We have many vacancies and would like to have more ministers," and added with a laugh, "not cast-offs but men of the right type."

He was going on to the Irish Assembly, and was also to attend Westminster Abbey at the Coronation Service. G. N.

# There's a Way

The people who lived in the copper mining district of Africa wanted a Church. There was no Church for them. There was no missionary in that district, and they had no money to use for building a Church. All the money they earned mining copper was needed to buy food for their families.

Some of us would have thought we were being treated very unfair—but not those African people. They just got together and decided they would build their own Church, and because they had no money to purchase bricks or cement, they set about making their own bricks.

The men dug the clay, mixed it with dried grass and little sticks and twigs and made bricks. These were piled up in the sun to dry, and when they were all hard and dry the women and children carried them on their heads to the place where the Church was to be built.

After many long weeks and a lot of hard work, the bricks were ready, but what about cement? That is necessary to put between the bricks to hold them together. They had no cement and they couldn't get any so they used ant hills, lots and lots of them, and mixed them with sand and water and had a wonderful cement.

Again this took a long time and a lot of work, but with everybody helping it finally was finished. The men went into the bush and cut poles and branches and leaves to use in making the thatched roof.

Finally the great day arrived. Everything was ready. 200 African miners marched in a splendid procession with the leader carrying a large ten-foot wooden cross.

This is the story about the very first Church that has ever been built in that copper mining district by the African people themselves doing all the work without receiving one cent of pay.

Somehow we so often think these African people aren't as clever as we are, but I wonder if we would have done so well had we been in their place. I wonder!

## Did you know that:

The wild dog of Australia does not bark but gives out a forlorn-sounding howl?

Only one-third of the Sahara Desert is sand. The rest is stony or mountainous?

Although one would expect Greenland to be a country covered with growing green grass and trees and flowers, it is really a land of ice. All except a very small part of Greenland is exactly as we are told in one of our hymns, "Greenland's icy mountains."

*—Children's Newspaper*

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Work on a £90,000 building in New York was held up for a couple of weeks because a pair of robins had built their nest in the steel structure.

# CHILDREN'S PAGE

MARGARET G. WILSON

## *A Visit to the City*

Judy and Jane were twins, so both of them were six years old. They had always lived in the country and knew many things about dogs and cats and horses and cows and pigs, but they knew nothing about the wonders of a big city.

It is no wonder then that they were excited when their father had a business trip to the city, and as it was summer time and there was no school he decided that the whole family might as well enjoy the trip.

As they drove along, Judy and Jane saw many things they knew all about. They saw cows and sheep and chickens, but all they talked about was the city.

It was evening when they entered the city, and the children were dazzled by the lights. Such lights! Lights that were red and blue and silvery white. Some lights spelled long words, and as if by magic they disappeared and new ones appeared. At one place there was a big can of peas all lighted up. Somehow the peas were spilling out of the can into a bowl, but it went on and on and the can never emptied and the bowl never became full.

Daddy and mother were glad when they finally arrived at the hotel. There the carpet was so soft and the lights were so bright, and the people dressed so beautifully that for once the children could say nothing. They just looked.

Then a man picked up their suitcases and let them into a tiny room and shut the door. "Is this our bedroom? Where are the beds? It's too small! How can we all sleep in here?"

Well daddy and mother were embarrassed, but the man with the suitcases just laughed. "This is just an elevator that takes you to your bedroom," he said. Then he pressed a button and turned a handle and the whole room, the elevator the man called it, went up. It went up so fast that Judy and Jane held their stomachs. The man laughed again. "Here we are," he said, and he opened the door and unlocked another door, and there was a big bedroom and a bathroom, and another bedroom. It was all too wonderful, and although everybody was very tired Judy and Jane asked so many questions that they took a long time to get undressed for bed. But when they once were tucked in they were asleep almost before their mother and father left the room.

"Hurry, Jane. Look!" called Judy the next morning. "People in the city are so funny. They are so small, and so are the automobiles." Judy was soon at Jane's side, and the two children could hardly believe their eyes as they stared out the window.

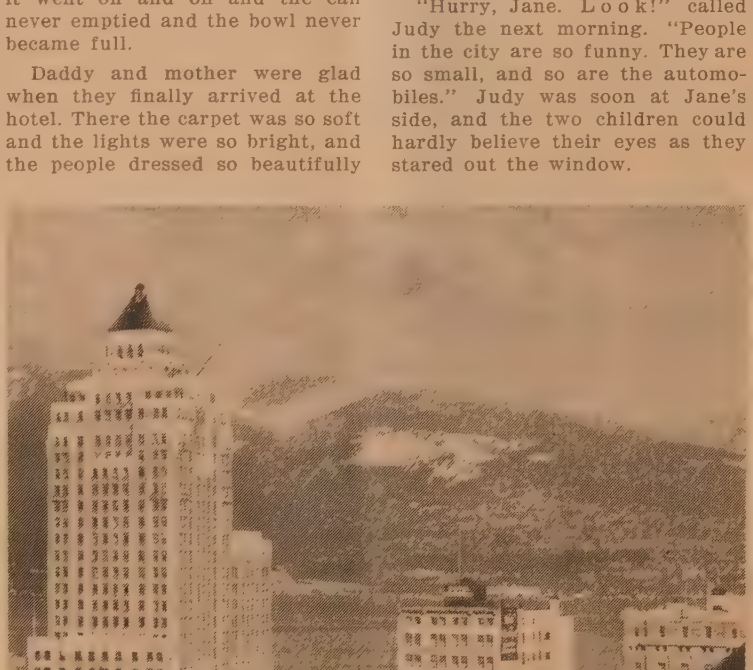

*Photo B.C. Govt. Travel Bureau*

Vancouver is British Columbia's big ocean port. There are many wonderful stores there. Judy and Jane would find them fascinating.

# What Is a Billion

Often I have wondered about Billion. I have listened to peo say that it costs billions of dolla to carry on a war, and I thoug and thought about it. I knew billion could be written, 1,00 000,000, but that didn't help mu either.

Then I was told to count to billion but I must be prepared count for a long, long time. Th said I would have to count up 200 a minute for twelve hours day, not even stopping for dinn or supper. If I did that and ke it up for 19,000 years I wou reach a billion.

I decided that would be ve very tiring. I thought, too, I wou get very, very hungry and gr very, very old, and would nev live 19,000 years—nobody has and I'd never find out anyw because I'd die counting, and ev if somebody kept right on cou ing where I left off I'd never kno So I decided to forget the wh thing and just listen to peo talk about a billion and wr 1,000,000,000, and be glad I fou out how long it would take me count it before I got started.

I thought perhaps you'd like know, too, so don't start counti now because you'll never rea there.

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"Are you up so early?" ask their father as he came into th bedroom.

"Look, Daddy, look at t funny people!" called the childr as they ran to greet him, and ea pulled him towards the windo "Look how small they are, a what little cars they have, too

"I see what you see," answer their father, "but the people a not small. We are really very hi up, and it is because we are high up that they look so smal

Then across the court they s a man climb out of a window. had a heavy leather strap arou his waist with big hooks th fastened to rings on each side the window. At first Judy a Jane thought he was a circus m doing tricks, but their father sa he was a window-washer a that heavy strap was to hold h safely. Mother moved away fr the window. She said it made h dizzy even to look at the windo washer, but the children thoug a circus couldn't be any mo wonderful.

After breakfast, their dad said he would have to go abo his business, but mother and t children might enjoy a day in t stores. He drove them down, a said he would not be able to s them again until evening and th would all have dinner togeth So off he went, leaving mother a the children alone to go shoppi

Inside the store they saw mo ing stairs. Mother said they we escalators. At first the childr were afraid to get on, but on they tried them they wanted keep going up and down, up a down. All they had to do was stand on a step and the stairs ke

(*Continued on page 27*)

# Rambler's Column

TOR FIDDES

## Letter from China

[illegible] years ago my wife had [illegible] her kind, whose pupils [illegible] girl with whom she [illegible] well acquainted. The girl [illegible] to China eight years ago [illegible] a native Christian who [illegible] also studied in America, and [illegible] her home in Canton where her [illegible] husband worked for the National [illegible] government. Soon after her [illegible] the girl became interested in the Christian religion. [illegible] frequently to my wife [illegible] read the Christian literature [illegible] English language.

[illegible] time before the Communist [illegible] government took over Canton [illegible] correspondence ceased and no [illegible] news came from her or her [illegible]. We simply assumed that [illegible] and her husband would be [illegible] victims of Communist [illegible] education," and that, if they [illegible] alive, they would certainly [illegible] be among the enemies of communism in the Western world.

[illegible] was good news therefore to [illegible] last Christmas a greeting [illegible]. The girl's signature was un[illegible] nothing else. We were glad to [illegible] that she was alive, imagine [illegible] wife's further surprise and [illegible] to receive the other day a [illegible] letter apparently [illegible] evidentially the girl's [illegible] to reference whatever [illegible] to political conditions in [illegible] land. Her letter, a simple [illegible] of their own personal [illegible], and of their Christian [illegible].

[illegible] are going to hear more [illegible] God watch over our family [illegible] a peaceful and happiness [illegible] God have given. We are so [illegible] of always to hear about it. My [illegible] mother and sister with [illegible] like your husband and [illegible] They teach me lots of things [illegible] I was late in home [illegible] my to write some song for [illegible] I know it is Chinese but not [illegible] English. I hope you can write [illegible] soon for me to receive it [illegible]

[illegible] am so glad that our Father [illegible] in Heaven [illegible] Still the Power of Jesus [illegible] Name [illegible] and Will Take Care of You [illegible] All to Jesus I Surrender [illegible] as you Wants, the Lord Is [illegible] Only [illegible] keep my Servant to Perfection [illegible] Name [illegible] Are You Lonely [illegible] Near to the Heart of the [illegible] Shepherd [illegible] Holy, Holy, Holy, Lord God [illegible] Almighty."

[illegible] cannot generalize from the [illegible] of a single letter, nor we [illegible] from that note that at [illegible] at least evangelical [illegible] and solid churches but, that [illegible] yesterday is fortunes [illegible] from native Christians. The

(Continued on Column 4)

Photo by M. C. Day

Rev. Arnon Matthews (left) receiving the Special Award presented to the United Church for the film "The King's Men," by The Moderator, Right Rev. A. E. Stone, D.D., (centre) and Rev. Oswald Bell, D.D., (right) of the Committee on Missionary Education.

# Presbyterians, U.S.A. Elect Dr. John A. Mackay Moderator

DONALD MACLEOD U.S. Correspondent

Meeting in Westminster Church, Minneapolis, May 19th to 26th, the 172nd General Assembly of the Presbyterian Church, U.S.A., elected Dr. John A. Mackay as Moderator. The only other nominee, Dr. John Christie of Wilmington, Delaware, received 148 votes against 548 for Dr. Mackay.

At the opening Communion service preceded by three persons, the retiring Moderator, Dr. Peyton H. Hoge, gave the sermon. He spoke on the subject "Heritage and Hope" from Hebrews 10: 19-25. "We are one of those who actively look and are developed but of those who have faith and keep their souls."

Then he attempted to allay Dr. Parker's regret the Church was [illegible] of Communism was prevalent in America. "A new kind of religion" that manifests "governments and presidents appearing on 'The Protestant Hour,' on the one hand and anti-communism of Americanism and God of Christianity." He declared we feel that we have very little of wealth upon the settlement to regard "the one pressing sin" which may ground The at the present time is to fight Communism, to disagree and to find Communism, and to label as unpatriotic all who do not think the same way that we.

Being candid and desirous to assert that Communism was an evil to be eliminated, Dr. Mackay pointed out, however, that "that new kind of negative is something quite different. It is a form of idolatry which, as always happens in idolatrous perverse unpredictable fanaticism.

"Revolution is a mood of the human spirit which glorifies feeling. It stifles thought; it rejects the stimulation of questions requiring calm reflection. The reason to previous Any appeal to thought might diminish the white-heat of passion in which the devotees of the new cult desire to live."

The newly elected Moderator went on to show how this "detestation of Communism is producing in certain circles a religious fervour, and this fervour is creating a substitute religion. It is a religious devotion to something other than God and His Kingdom that is gripping the popular mind in this country."

There are two inherent perils in this unfortunate movement and crusade and these appear in a tendency among fanatical anti-Communists to adopt as partners totalitarian elements of the fascist type and the danger that pre-emptive efforts to subvert Communism might lead to a disregard of freedom in which a person was considered as a human being.

"There is emerging," continued Dr. Mackay, "a pattern of loyalty which is new in our American heritage. Investigation is becoming smothering. Attempts are made to violate the sanctity of personal opinion and to inflict a ban for his private judgments expressed or unexpressed in past."

When anti-Communism takes this form, he concluded, it can be even more dangerous than Communism itself.

### Unity Is Stressed

Taking a further step toward unity, the Assembly agreed to submit to the 197 Presbyteries the plans for a three-way merger involving the U.S.A. Church

(Continued on page 14)

# Preaching of the Last Century

G. B. KING

At the Closing Exercises of Emmanuel College, on May 30th, in Bloor Street United Church, Toronto, the Senate of Victoria University conferred the degree of Doctor of Theology upon Rev. L. E. Smith, of Grace United Church, Bronteville, Ont. The subject of his thesis was "Nineteenth Century Canadian Preaching."

The Nineteenth Century was one of change. So far as Canada was particularly concerned it witnessed a development from pioneer conditions to a more settled way of life. This meant a great advancement in the country, educationally, socially and economically. It forced a change in the style and content of preaching and a higher educational qualification, amongst those of the ministry of the Church. Political unification was matched by similar action in the various denominations. Other strong influences were upon Canada, largely from the Continent. There was a broad development of scientific knowledge. The evolutionary theory caused a deep stirring of thought, for it appeared to many to threaten the very foundations of religion. The Labour movement began to show itself and its implication for the Church had to be worked out. There were changes in philosophical and theological standpoints whose influences trickled across the sea to Canada. Especially did the new literary and historical studies of the Bible presage a radical new approach to the pulpit.

Dr. Smith shows by numerous examples how well Canadian preachers of the last century met these changing political, social, economic, and religious forces. He does this with discernment and sympathy, and with an ability to estimate values fairly even when methods and tones are not those of today. A reading of the thesis leaves one with a high estimate of the Canadian pulpit of the last century. The author is to be congratulated upon his achievement, as also Dr. Kenneth Cleveland of the Department of Church History of Emmanuel College under whose guidance he conducted his study.

In the study Dr. Smith drew upon the oral reminiscences of Church notables of the Victoria University Library. It is the one of many [illegible] which should be made of our venerable Church heritage, and provides the action of the General Council of the United Church, in recent years, aiming at the collection and preservation of our Church records.

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longer needed as modern Red Willow's statement, reported in **The United Church Observer** May 15th, that Chinese ministers with whom he had talked before leaving Changsha had said, "We are confident that the Church in China has a hopeful future."

# The Church is Becoming Manse Minded

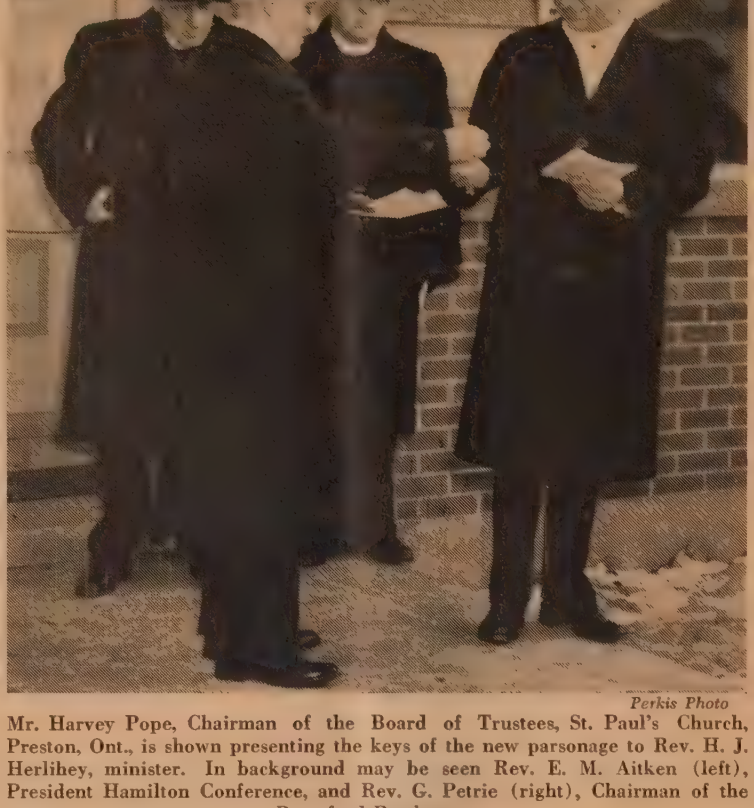
## At Preston, Ont.

**St. Paul's Parsonage, Preston, Ont.** Reading the description of the new manse of St. Paul's Church, Preston, Ont., designed by the N. O. Hipel Co., Limited, is to realize that it is indeed the Minister's Dream House the writer calls it. It is completely modern with built-in furniture, and it has no plaster, the walls being of French mahogany plywood. The house is amazing in its convertibility. It is designed to suit a family of three or eight. At the Open House, Mr. George Hipel, designer and Church member, pointed out two features: It is easy to clean; built-in furniture has no legs, being set right into the floor. The floors do not need waxing, and the walls, even in the kitchen, are cleaned with ordinary floor wax.

The Woman's Association provided the appliances in the kitchen and the drapes.

Rev. H. J. Herlihey and Mrs. Herlihey and their daughter, Maralee, are the happy dwellers in this home.

The Building Committee consisted of Mrs. A. D. C. McLagen, George Hipel and August Kimmel.



*Perkis Photo*

**Mr. Harvey Pope, Chairman of the Board of Trustees, St. Paul's Church, Preston, Ont., is shown presenting the keys of the new parsonage to Rev. H. J. Herlihey, minister. In background may be seen Rev. E. M. Aitken (left), President Hamilton Conference, and Rev. G. Petrie (right), Chairman of the Brantford Presbytery.**

## At Cote, Sask.

**The New Manse on the Cote (Sask.) Reserve** was dedicated in a service in the Church. Rev. J. M. Spence of Kamsack presided, and was assisted by Rev. E. Yoshioka and Rev. J. Lougheed. Miss E. Graham, the W.M.S. missionary worker at Cote, Mrs. W. Buceuk, President Kamsack Presbyterial, and Mrs. Alice Cote, President of the Cote Auxiliary, also took part.

As Chairman of the Building Committee, Mr. Spence presented the key of the house to Mrs. Sendall, Sask. Conference Branch President of the W.M.S., who had come from Regina for the occasion. Mrs. Sendall thanked the committee and all those responsible for the building, and expressed her prayer and hope that the house would be truly dedicated to God's work. She passed the key on to Miss Graham, as tenant.

Miss Graham expressed her sincere thanks at having such a lovely home, and issued a warm invitation to all to join her in friendship and fellowship there.

During the social and lunch hour that followed, many of the guests took advantage of the invitation extended by Miss Graham to enjoy a tour of the new home.

*Perkis Photo*

**Rev. H. J. Herlihey, the minister of St. Paul's, Preston, with Mrs. Herlihey are shown seated in the living-room of the parsonage designed by Mr. Geo. Hipel.**

**A Service of Dedication for the new Manse on the Cote Reserve was held in the Church. Taking part were, back row: Mr. Alfred Shingoose, violinist; Miss Eggenschwieler, pianist; Rev. J. M. Spence, Rev. E. Yoshioka; front row: Miss E. Graham, Mrs. Alice Cote, Mrs. Sendall, Mrs. W. Buceuk.**

## At Woodslee, On

**Woodslee and Ruscomb (On Charge** is proud of the new p sonage which they built at a c of $15,000 and free of debt. T house is 32' x 40' and has a fu size basement.

The first floor contains a kitch dining room, living room, hallw two bedrooms, and bathroom; t second floor, one bedroom, ha way, study. The floors through are oak. The house is adequat and beautifully furnished, has modern conveniences, and a forc air gas furnace, thermostatica controlled.

The garage will be built a the landscaping done later in t spring.

The first sod was turned in t summer of 1952, and the minis and his family moved into t completed home on Jan. 29, 19

Later, the Rev. R. G. and M LeDrew were "At Home" bo afternoon and evening to the me bers of the congregations and th friends; tea was served by t ladies of the various organi tions. The dining room table w decorated with spring flowers, c bouquet of daffodils being a g from the Cottam Woman's As ciation. On this occasion Mr. a Mrs. LeDrew were presented wi gifts of money.

The members of the buildi committee were Messrs. J. H. W cox, Arthur Mitchell, Edwin Sim and the minister.

## At Milner, B.C.

**The Milner (B.C.) Charg** marked its 67th Anniversary the burning of the mortgage the new manse erected in 19 Rev. Thomas Keyworth of Wh Rock, B.C., was the preacher f the occasion. The present minist Rev. C. A. Warren, was in char of the service. A social hour w held later in the Church hall.

For the ceremony R. J. R provided the brass bowl, Leslie Davis called upon Wesley Ritc of the Clayton congregation light the candle, and Mrs. W. Fowler committed the mortga to the flames. Richard Stra represented the Willoughby co gregation. The story of the n manse project was told, and t gathering stood for two minut silence in memory of the late H. Fowler, who had been the lea ing spirit in financing the n manse project.

Mrs. O. T. Killick and Mrs. Evans of Vancouver were prese Both were born in the old parso age and are daughters of R and Mrs. A. N. Miller, duri whose ministry the parsonage w built in 1892. Mrs. Stanley Tow Mrs. Hugh Davidson, and Sa McKee were also honoured pioneers who had helped wi building of the original man Mr. McKee gave some account this undertaking. J. W. M.

Manse at South Woodslee, Ont.

## anges on a arge

iami (Man.) Charge during past few years has accom- ed many things in making manse up-to-date and renovat- the Churches.

ne manse now is a delight to homemaker, the kitchen com- ly modernized and efficient, e a new stoker and blower, plumbing, and hardwood s; also a new garage have e it a most comfortable home he minister.

ne Senior and Junior choirs gowned; harwood flooring in the Church, new carpets are rder. Memorial Chimes were ntly dedicated, a new tape- rder purchased; the C.G.I.T. the Sallman picture of Christ, the Bruce family, a Commun- Table in memory of Edward e, an elder for years.

ne Rosebank Church has had and choir-loft carpeted; new ing; a new Communion Table Pulpit Chair, and the Sallman re above the pulpit with a ing arrangement.

ne Miami Charge in a com- ity of about 500 is made up ly of Anglo-Saxon people. Our rch stands almost alone in this of the province, filling a need cannot be met by any other tution or organization.

ne minister, Rev. D. E. Freer, the end of June to serve the rch at Beachville, Ontario.

g part in the ceremony of burn- he manse mortgage at Milner, were, left to right: Mr. Wesley ie, Mr. Dick Straw, Mr. Leslie Davis, Mrs. G. Fowler.

# Impressions of a Sunday School Superintendent

W. T. F. JOHNSTON

Ever since Robert Raikes organized the first Sunday School, or, to give it a modern name, the Church School, the Protestant Church has been faced with the problem of giving religious instruction to its people. Whether it has been successful or not is a controversial subject, but from time to time it has reached the headlines of our newspapers and magazines. One good thing that it has done is to reveal some of our shortcomings and thereby spurs us on to greater effort and improvement. At least, that is what it should do.

At the present time my thoughts are not dwelling on the Church School as a whole, but on the job of one lone human being — the Superintendent.

One must not underestimate the responsibilities of this individual. The length of the title is in keeping with the duties involved.

Every Christian knows, or should know, that God is not idle in Heaven or earth, and if Superintendents expect to have some measure of success, they must work with their Creator. Failure is the only answer for those who try to tread this path alone, and failure in this area can be an insidious thing that creeps in unaware in so many instances. We must be constantly on guard against the pitfalls that lie in the way. Therefore the first qualification of a successful Superintendent is, one who works with God.

Another requisite of a good Superintendent is, one who does not hesitate to commune with God. We call it praying. If we work with God, we must talk with God, and by so doing we establish a line of communication whereby we receive divine help and guidance. A Superintendent must be a praying individual, and it is at this point I become difficult. At least it is my opinion that he should pray with his mind and soul and not from a piece of paper or book.

It has been said that the words and ideas expressed in a written or printed prayer by great Christian leaders are considered most appropriate. However, there is a vital danger that such prayers will degenerate into ritualistic practice and downright laziness. I would far sooner hear a Superintendent pray from his heart and stumble over the words, than to read through a prayer, with his mind on what he was going to have for dinner. If we are to set a good example to our young people, then let us pray as Jesus prayed, not as the Pharisees.

A Superintendent should be conscious of his responsibility. I believe most of them are, but it does no harm to restate the fact. He has under his care many lives who become the Christian citizens of tomorrow. Our Lord placed great emphasis on this, yes, drastic emphasis. The selection of suitably trained teachers, his supervision of those teachers, the general management of his school all enter into his responsibility. Under his direction is the selection of suitable teaching material. Although the lessons are outlined by Church Boards and written in a way to help him and his teachers, the application of them is up to his staff.

He must constantly ask himself the questions: Are these young people learning anything? Are they taking away with them anything that will keep them on the straight and narrow way? We often wonder what will become of them. However, if we can give them the training, the knowledge and the faith, then there is hope that they will not depart from that teaching.

Last but not least is "faithfulness and constancy." Too often have I seen Superintendents who lacked such. They stuck to the job for a year or two, then resigned. Some had perfectly reasonable excuses: broken health, and vocations that demanded work on Sunday.

We refer chiefly to those who for selfish or trivial reason, give up. Some suffer from an inferiority complex, or they are not willing to put the Church School ahead of their own personal interests. They may say that Jim Blank can do a better job. Get him to take it on. Then we hear this: "I do not know enough about the Bible. I am not qualified." I wonder how many of us have heard this reaction: "To get up on the platform and conduct a worship service would be a frightening experience, one which I would not recover from in a month. I am an organizer. I could whip this school in shape and get it running smoothly, but to TEACH that Bible Class! Huh! Nothing doing."

True, every Superintendent is plagued with these temptations, but for every temptation overcome, strength is inherited for the next trial.

One thing that I experienced in my twenty years as a Superintendent came to me in the form of a "Get Well Card" sent to me by a minister's wife. I had been laid up for a time with a siege of the 'flu. On the bottom of the card were these words: "Great is Thy Faithfulness. Lam. 3: 23." Partly to the 'flu and partly to other reasons, my faith had been at a pretty low ebb, but by the hand of God, through a minister's wife, that card was sent to me. I shall never forget it. I am still a Superintendent.

Mr. Walter H. Gibson of Tillsonburg, Ontario, was recently elected National President of The Industrial Accident Prevention Association. Busy owner of The Tillsonburg Shoe Company, Mr. Gibson finds time for volunteer service in Church and community organizations, as well as in splendid organizations like the I.A.P.A. A key layman in the London Conference, he is a Past President of the Conference Lay Association, and has been very active in promoting the work of United Church Men. Forty years' service in the Boy Scouts Association and twelve years as Superintendent of his Sunday School have resulted in very effective service to youth.

# A. O. T. S. News

**Swim Club Shield** — to be awarded the Boy Scout Team obtaining highest points in annual competition—was presented by Fred Tully, president Manitoba Council of A.O.T.S. (As One That Serves) Clubs, to Orville Burrows, president Greater Winnipeg Scout-Cub Swim Club, at a recent A.O.T.S. Council meeting.

Operating in conjunction with the Red Cross Water Safety Division, the Swim Club gives swimming instruction to an average of 200 boys each week. Mr. Burrows' initial interest in this work began through supervision of youth activities in connection with Sparling A.O.T.S. Club (Winnipeg).

Members from 17 Winnipeg clubs and representatives from Selkirk, Gladstone and Pilot Mound attended the meeting. Many activities were reported, among the most interesting being the Men and Boys and Women and Girls Sunday evening services sponsored by the Gladstone Club. At these all the youth of the town are invited, a friendly get-together is held after the service with refreshments being served. The Pilot Mound Club is arranging to put in the spring crop for a district farmer stricken with polio. This club also transports elderly folk to Sunday services, with names of members furnishing cars being published each week in the local newspaper.

## IRON ORE—Seven Islands

ROBERT K. SHORTEN
Seven Islands, Que.

"It's going to be cold tonight, Padre," a young chap hails you as you climb out of your jeep at the airport, and right away you have a new friend. It so happens that this man is going to the same camp—to Knob Lake, and so you go into the waiting room to see when the plane will leave. Soon you are with your friend aboard a "Doug"—(Douglas aircraft)—with sugar, flour, and tractor parts all around you. The motors roar into life and away you go; the little runway lights whiz by in the snow outside, and soon there is a soft, blankety feeling telling you that you are in the air.

A friendly and efficient pilot asks you to come up into the radio compartment where it is warmer (a welcome invitation for it is 15 below outside). You settle back for a three-hour flight, and soon you hear parts of your new friend's story. He may have come from Newfoundland, or the Maritimes, another part of Quebec, Ontario, part of the United States, or he may have just come to Canada from overseas. He tells you of his home and the family that he left behind, of his reasons for coming to Seven Islands, and of his hopes for the future. He is going up to a camp where he will stay on construction work for six months —you are to lead a group of such men in worship on Sunday morning.

Now it is Sunday, and men file into the dining hall for service, wearing plaid shirts, lumbermen's boots, and some with heavy beards. Soon they are singing their familiar hymns — "Faith of our fathers," they bow reverently in prayer, again they listen as you share with them the message of the Gospel. After the service you are shaking hands at the door and you promise to see these men at their work the next day. You climb into one of the big snowmobiles that takes the men back to their camps, and go off through the drifts to see some more men at another point on the map.

### The Town of Seven Islands

The next night you come back in the plane again and your trip "up the line" is over. It has been wonderful to be with them, to have the opportunity to serve in some small way. With the jeep now you will pass through Base Camp, the centre of operations for the great railway construction project, and soon you will be in the town of Seven Islands. What a busy place this is! Modern hotels and stores line a narrow street, made narrower by many Company trucks and vehicles. A fishing village until a few years ago with a total population of less than a thousand — now it is a boom town of almost three thousand. Until the war and building of the airport in this area there were no trains, trucks, cars, cattle, horses, beverage rooms—and very few Protestants.

From 1947 on the project undertaken by the Iron Ore Company of Canada has been growing. It consists of building a railway some 365 miles inland from the port of Seven Islands to the rich iron deposits of Burnt Creek and Knob Lake in northern Quebec and Labrador. As the project grew more and more men came into the area. Rev. J. I. MacKay, D.D., caught a vision of the need here, and, with the able help of Harry Seeley, began this "venture of faith." It is to these two men, one our Superintendent of Missions of this area, and the other, a first year Theology student at Queen's, that we owe our thanks for the foundation that has been laid here for new work on this project. The influx of men meant that many were leaving their homes and families as well as their home Churches to come here; others had no Church home at all, but needed one badly. It was time that something was done by the United Church for the work in this north shore area of Quebec and in the Labrador area.

### A Home and a Jeep

The Church of England and the United Church have erected prefabricated houses for the ministers, and these homes are valued at ten thousand dollars at the present time. Our Board of Home Missions has supplied a jeep which has proved to be invaluable in supplying transportation over the roads that we have here. Last September the Official Board of the Seven Islands Protestant Church agreed to go ahead with the construction of a building to be used both as a place of worship and as a much needed Church Hall. Many donations were received, and because the bulk of the work was done voluntarily by the men of the congregation, the building was completed and used for worship on Dec. 21, 1952. At the present time there are bills still outstanding on the cost of this building, but as each of the Church groups participate we hope to wipe this bill out in the near future.

Members of the three W.A. groups in the Church at Campbell River, B.C., have given tirelessly towards the new building. Above are Presidents this year and last. Left to right: Mrs. J. H. Torrance, Mrs. Walter Fogg, Mrs. James Standeven, Mrs. W. E. Marshall, (seated) Mrs. George Douglas.

## "Thank the Church for the Jeep"

### The Church in Quebec-Labrador

J. I. MacKAY, Superintendent of Missions

I have just come back from Seven Islands and Knob Lake after several days with our minister in that area and the student who has gone in for the summer to share in the work. It is not easy to put on paper all that one feels about the problems and the opportunities of a booming frontier area. However, I want to begin with the statement that it would be difficult to find anywhere a more concerned and effective worker than Rev. Robert Shorten, who went to Seven Islands a year ago and has since then been preacher, friend and counsellor to all sorts and conditions of men sharing in the spectacular iron ore undertaking on the Quebec-Labrador North Shore.

"Bob," as he is known to hundreds of people in and outside his flock in the north, is too modest to tell much of his own story, and because of that, few people if any will ever know what he is accomplishing through his varied ministry in that challenging country. Suffice it to say here that his influence for good is tremendous. He is based at Seven Islands. From there he reaches out in all directions by plane, jeep, and new railroad — to Knob Lake, 360 miles north, and to the construction camps along the way; to Harrington Harbour, 300 miles east; to Mont Joli, 140 miles south-west; and to the power development project not far from

(*Continued on page 24*)

Campbell River, B.C., 170 miles n of Victoria, is the most north United Church on the Island.

## NEWSPRINT - Campbell Riv

M. M. IRWIN
Campbell River, B.C.

"Fishworms for Sale" read sign on a cottage near Campb River. An American tourist rap at the door and was greeted b boy of ten. "What are you sav your money for, my boy," fishing enthusiast inquired. Li Bobbie Perkins replied, "We going to build a United Church Campbell River and the first dollars I make this summer going to help build it." Bobb was the first donation to the bu ing which is soon to be used the first time. This happened than two years ago.

A story about fishworms i very appropriate beginning to story of Campbell River, Campbell River is a sportsma paradise. It is the home of seventy pound Tyee salmon, the centre of considerable c mercial fishing. Surrounding it forests of Douglas fir which m logging a profitable indus Until recently these two ind tries have been the chief sou of livelihood for Campbell Riv population.

During these years the R Manly Eby, missionary at Indian village of Cape Mud ministered to a handful of Uni Church people. In a small o boat, Mr. Eby made his hazard way across the two-mile chan of Discovery Passage. Not inf quently his tiny craft was cau in the swirling rip tide and had be rescued by larger vessels. Th for four years, Rev. W. R. Nixon drove thirty-five miles e Sunday to hold services in a sm Anglican Church. In 1950 the c gregation, numbering twenty-t communicants, were ventureso enough to call a resident minis the Rev. M. M. Irwin.

The seasonal employment the fishing and logging industr provided little inducement growth in population. In the of 1950 clearing operations the Newsprint Mill brought influx of people to the village. T population was further augmen by the discovery or iron ore ne by. The mine commenced prod tion in 1951. For many mon the humblest summer cabin v required to provide year-rou housing for a workman's fam

rge construction companies, wever, soon began transforming s little fishing village into a vn of beautiful modern homes d business blocks.

In the spring of 1951 the owth of the United Church cessitated larger accommoda- n than that afforded by the glican Church. A hall was ated for the Sunday School, and urch services were held in the al funeral home. The rented nse provided a meeting-place every organization. It was ring the summer of 1951 that bbie Perkins began the Build- Fund. His efforts have been ceeded by a series of dinners, e sales, bazaars and concerts. ople have given generously of h their time and their means. Henry Staughton, an 83-year- elder of the Church, had made ns to return to his beloved stralia. The money that would e been used for his passage he tributed to the Building Fund. e need for a new Church super- ed his dearest desire. Now he in the Campbell River ceme- y, thousands of miles from his rest kinsman and far from his ive land. The new Church is abiding memorial to him and ers who have given sacrific- y. And these contributions have ne from all across the Domin- . In Churches large and small ple, who have given through red side of the envelope, have de the immediate erection of s Church a possibility.

High on a hill above Campbell er, the tower of the new urch commands a majestic view the waters below. At its feet ghters from many nations take cargoes of newsprint and iron , and liners pass on their way Alaska. Beyond rise the snow- ped peaks of the Rockies. rough the doors of this new urch will pass the people of a town. In its fellowship and rship may they find a new Life.

## DRO—Rolphton

R. VANDERBURGH

lk River, Ont.

The Formal Opening of the new phton Church took place on day, May 10th, 1953, at 3 p.m., the Church, which holds 100 sons, filled to capacity and an rflow congregation in the base-

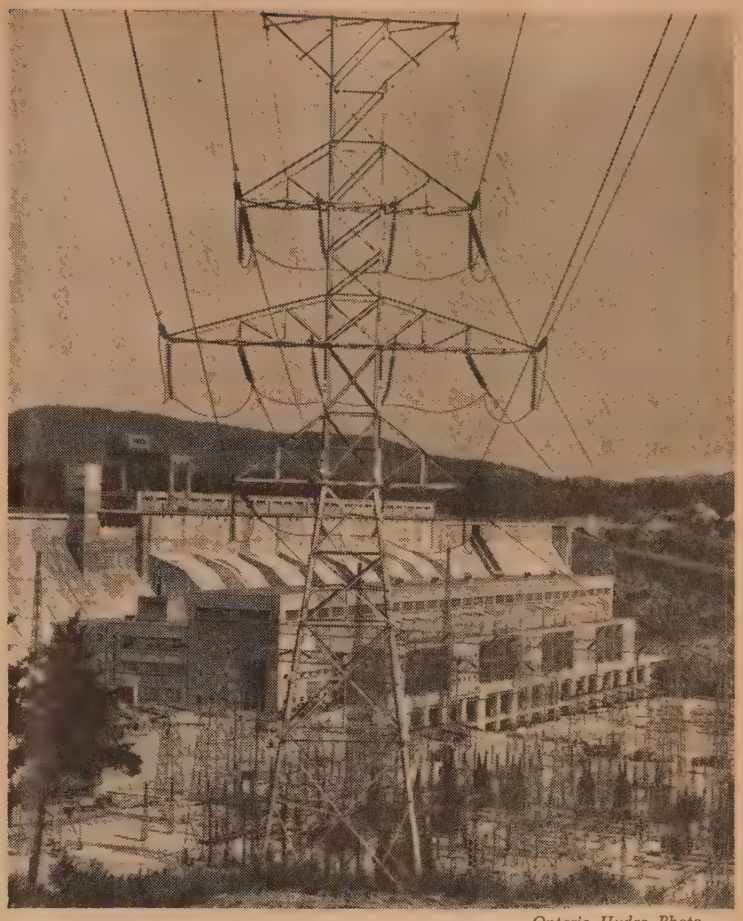
*Ontario Hydro Photo*

Rolphton Church was built by 70 families in their spare time, material, land and money which donated by the Ontario Hydro, materials purchased from the over $7,000 raised.

ment of as many more. Mr. W. R. Strike, Commissioner of the Hydro Electric Power Commission of Ontario, presented the keys of the new Church to Mr. Robert Lovering, Chairman of the new Joint Board, and he in turn presented them to Rev. Francis Gooch of the Church of England, to Rev. J. R. McElligott, Parish Priest of the Roman Catholic Church, and to Rev. F. R. Vanderburgh of the Community Church. The representatives of these respective Communions made suitable replies of acceptance and expressed appreciation on behalf of their respective congregations. Rev. D. C. Candy, of St. Cyprian's Anglican Church, Toronto, Ont., presented in his address "Four Important Pegs" on which to hang our thoughts in the new Church. Mr. Hilliard Argue, of Cobden, Hydro Inspector of this district, presided at the piano, and directed Chimes and Organ Music from records which pealed out from the Church tower.

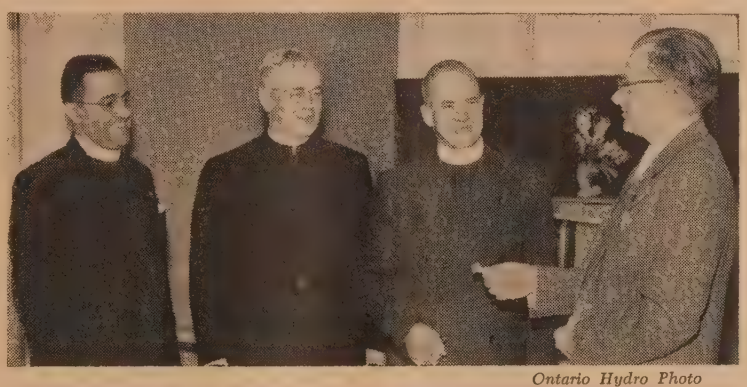
The "Midland Aires Quartette" provided two numbers of sacred music during the ceremony and several others during the reception which followed in the Community Centre. Representative ladies of the three Church Communions served a delicious repast in the Recreation Hall to some fifty guests. Many of these came from great distances, and some of them were distinguished Hydro personnel.

The Des Joachims project on the Ottawa River, one of the large projects of the Ontario Hydro in recent years, was officially opened June 28, 1950, and made available some 500,000 horsepower of electricity to the Province of Ontario. The initial construction of this great engineering feat began in 1946. The Church followed the thousands of construction workers employed, and services were conducted in the Recreation Centres by the respective clergy of Lutheran, Church of England, Roman Catholic, and United Church congregations. Many new immigrants from many lands, and particularly from the north of Europe, took part in the construction effort and joined in these Church services.



*Ontario Hydro Photo*

When the Des Joachims Hydro Generating Station went into operation, the permanent Hydro colony came into existence. To serve the people the Rolphton Church was built.



*Ontario Hydro Photo*

Key to the new Community Church at Rolphton, near Ontario Hydro's Des Joachims Generating Station on the Ottawa River, is handed over by the Chairman of the Joint Church Committee, R. C. Lovering, to the three clergymen from Deep River who will give services in the Church. Pictured left to right are Rev. F. Gooch, Church of England; Rev. J. McElligott, Roman Catholic Church; and Rev. F. Vanderburgh, Community Church.

With the passing of construction and the achievement of the great blueprinted dream of the Des Joachims development, a permanent Hydro colony of 75 families came into being, a beautiful landscaped community looking over the Ottawa River into the Laurentian hills, and the need of a permanent Church for the Community became apparent. Blueprints for it were made by Mr. Ken Candy, who had prepared the prints for the greater development, and community initiative and voluntary effort by the local people went into the building effort which went steadily forward during the past two years. In this consistent and sustained effort the Building Committee and people of the community are to be congratulated, and they will ever remember that every encouragement was given by this great public utility, The Ontario Hydro, so that the dream of a Church for the community in which all worshipping congregations might find a Church home could be finally achieved.

Our United Church Superintendent of Missions, the Rev. J. I. MacKay, D.D., of Ottawa, has been very interested in this project since its inception. He has directed United Church participation in this new community, and we feel greatly indebted locally to his leadership and the kindly Home Mission support given in this worthy undertaking. He could not be present at this Formal Opening, but will visit and give his usual encouragement and inspiration later.

This is the first project of its kind undertaken by volunteer work in a Hydro colony. The fine spirit of understanding and cooperation which was experienced will continue in years to come.

Church services were begun in Rolphton some five years ago, when the Hydro-Electric Power Commission realized this need in serving the construction workers. In the old Recreation Hall opposite No. 1 Camp Cafeteria, services were conducted by their respective clergy for the Lutheran, Roman

(Over)

Catholic, Church of England, and United Church congregations. Today we look back in gratitude for the work carried out in those earlier years. With the change in the life of the colony to permanent residence, we have been indeed fortunate to have had much help and co-operation from the Ontario Hydro, for without such help this Church could not have been built.

The building blueprint was provided by Mr. Ken Candy, who also provided the blueprint for the Des Joachims development.

The Hydro provided the reinforced steel for the basement and many materials for the upper structure, which was built by the local building committee and men of the community on a volunteer basis. A Joint Board will set the times of use by the various congregations, as well as the joint occasions.

This is a fulfilment of anticipations and a realization of hopes. When a new Church comes into being where there has been none in the history of the country, it is especially thrilling to all lovers of the Church and the cause of Jesus Christ.

(Rev. F. R. Vanderburgh is the minister of the United Church at Chalk River, and the Community Churches at Deep River and Rolphton.)

## ALUMINUM—Kitimat

R. G. CONNAL, Kitimat, B.C.

Here at Kitimat, B.C., the Aluminum Company of Canada Ltd. is raising the world's largest aluminum smelter and building a new port city where 50,000 people may eventually live and work. Canadians everywhere know of Kitimat and of the developments taking place in this area. Few may know, however, that The United Church of Canada is also building at Kitimat.

Kitimat takes its name from the Indian village of Kitamaat, the site of a historic mission of our Church. The new settlement and the Indian village are about two miles apart, one on either side of Douglas Channel, an inlet of the Pacific Ocean, about 430 navigable miles north of Vancouver. The population of the Indian village is about 480, and as I write this in late February, there are 1,650 men, woman and children in the community that has grown up around the smelter project.

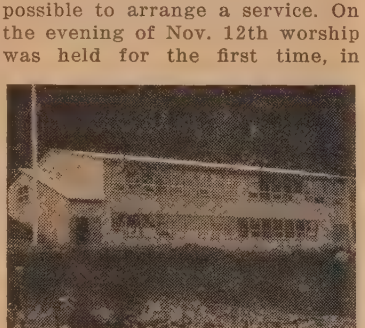
My work, as a Home Missionary of our Church, is to lead the congregation of the Church in Kitamaat Village and, as the only ordained minister of any denomination in the area, to serve the construction workers and their families at Kitimat.

Our Church has no more important responsibility than that of winning the native people under its care for Christ, and helping them to find a fuller way of life. My purpose here, however, is not to write of that but rather to give a picture of what is being done in the name of The United Church of Canada on the scene of one of Canada's major industrial developments.

The Aluminum Company of Canada Ltd. began work at Kitimat in the spring of 1951. In April of that year an advance party arrived with machinery and material to establish a construction camp. When my wife and I visited the scene of these operations for the first time in early July of that year we found this work under way. The men were working long hours, battling rock, forest, mud and mosquitoes. We have made many visits since, but the impression of that first visit remains very clearly with me. There was a kind of sense of dedication present among the men, almost as if they felt the privilege of launching this important stage of a plan that has captured the Canadian imagination.

### First Service

It was not until fall that it was possible to arrange a service. On the evening of Nov. 12th worship was held for the first time, in



The Kitimat, B.C., school where Church services are held.

the staff dining-room of "beach camp." The small building was full. The congregation sat on the benches at the tables, and there was an atmosphere of the finest fellowship. We sang "What a Friend we have in Jesus," "All the way my Saviour leads me," and "Jesus, keep me near the Cross." The text was Phil. 3: 3, 14. After the service, fellows with whiskers a half a foot long shook hands with me and said things like "Thanks a lot," and "Come again soon, we need the Church here."

Since that time services have been held as regularly as possible. Sometimes the group has been very small, but always there has been the encouraging sense that those who come benefit by turning their minds from loneliness and working conditions that are often adverse, to "Higher Realities." In the early days of the camp the minister at times had to compete with the rattle of lids on boiling pots, and on one occasion worshippers found diversion in watching a baker tussle with a great mound of bread dough. Through the interest of the company officials, when the camp extended to larger quarters, the original dining-room meeting place was set aside as a meeting place for various camp groups and for the services on Sunday mornings.

### Families Arrive

Up until the fall of 1952, Kitimat largely remained a man's world. But in late August the first families began to arrive. Today there are about 150 families here. The company had built a school so advantage was taken of these new facilities to organize an interdenominational Sunday School. Herman Schuetze, a high school teacher, and a son of our minister at Bella Coola, became Superintendent. This Sunday School met for the first time on Thanksgiving Sunday, 1952.

The school provides more attractive surroundings and a piano, and we began to hold the services there also. The congregation has grown to include not only men from the bunk-houses but also married men and their wives and families. Already the day is anticipated when the Church will become visible in the community in its own building. Indications are now, however, that this will have to wait until a start is made on the permanent townsite itself.

The months have brought many highlights. One of them was the baptism of Shane Blake McCool, son of Mr. and Mrs. Jim McCool of Kitimat. Shane McCool's name will be number one in the baptismal register of Kitimat's new United Church when it is organized. He was baptized during a visit of the Superintendent of Home Missions for British Columbia, Rev. W. P. Bunt, D.D.

As beginners in the full-time service of our Church, my wife and I are fascinated by the new opportunities that are presenting themselves to us almost daily at Kitimat. To be sure there are dark moments. During a storm in late January the boat entrusted to us for use in commuting between Kitamaat and Kitimat was lost in an accident. In the unstable atmosphere of construction camp, too, it is often hard to win proper recognition for the Church. We remember, however, that as new frontiers are opened up all over Canada that our Church must follow its people.

## FRONTIERS

(*Continued from page 3*)

whole world—with their discoveries in Canada's hinterlands. So extensive and real are these revelations that there has been set in motion a feverish and surprising industrial expansion resulting in the creation of hundreds of new industries, the enlarging of old ones, and a striking advance in our national production. An evidence of Canada's boom is seen in the fact that our American neighbours have staked eight billion dollars in the unearthing and developing of this country's vast resources—this in addition to the outpouring of huge investments of Canadian and British capital and undoubtedly considerable sums from other lands.

One of the remote areas much in the news in recent years is in Northeastern Quebec, where a rich deposit of iron ore was found in the Ungava Labrador region. To reach the ore a 360-mile railroad is being built from Seven Islands on the St. Lawrence

across rugged and stern terrain a three to four year task. It is ambitious project that has broug hundreds of workers from ma parts of Canada and of the wor Construction camps are set along the line of the railway, a the little hamlet of Sept Isles in the process of transformati into a modern and enterprisi town. (Rev. Robert Shorten te the story of the Church here.)

In the north land of Ontario series of industrial developmer in the past dozen years ha resulted in the cropping up of number of new towns. These ha required our Church's initiati to provide under new and unusu conditions the ministries of t Christian Gospel. In the list a centres like Marathon, Terra Bay and Red Rock. At Marath by co-operation with the Chur of England the work is bei cared for by an Anglican clerg man, who serves his own and t United Church people, while Terrace Bay a United Chur minister serves under a simil basis the people of that commu ity. The need in Ontario's gre north land is far from answere for other developments will f low. For example, at Steep Ro Lake, 140 miles northeast of P Arthur, an amazing find of ir ore was revealed, and in 1942 mammoth undertaking was und way. Another new and thrivi urban community is emerging Atikokan. With a few hundr settlers when the industrial dev opment began, the population h advanced to several thousands a will continue to grow. Again or far away frontier our Church w be challenged to build and witne for the Kingdom of God.

A unique and history maki event in the story of Canad industrial progress has tak place in Northern Manitoba, little over twenty years ago t United Church opened work Sherridan, a pioneer town a mining centre. The ore ran o and the end of this town of abo 1,700 people seemed in sig Then something happened. A f years ago a prospector in sear for gold farther north made "find"—not gold, but rock ri in nickel. As a result of that d covery, mining operations beg at Lynn Lake. There followed t unique task of moving all t people, homes, businesses a supplies from Sherridan to Ly Lake, a distance of 150 miles. T job was started in the autumn 1950 and had to be done in t cold weather by tractor trai travelling over the frozen musk and ice-clad lakes. Three seaso were required and the task is n being completed. Once again o Church had to meet the transiti and the call to serve in a new established area. One of this yea graduates, Rev. Theodore Fensk has been appointed to the n work, and under his leadership United Church is being establish in a new frontier of promise.

Saskatchewan, our famo wheat growing province, has al

(*Continued on page 30*)

# Curiosities of Literature

## n Empty Grave

EIL M. LECKIE

In the gorgeous epic narrative the Paradise Lost there are rtain of the so-called fallen ngels whose names were well nown long before the English et gave them their places and eir functions in his story of a n's first disobedience. These ere the names of some of the ds worshipped in the countries jacent to the kingdom of Israel, ities who had once been rivals the Hebrew God, Jehovah. By e Hebrew religious teachers, as would appear, the existence of ese gods was not always denied, ough their influence was stoutly sisted. At a later time, however, loftier claims were made for e character and the sway of hovah, they were either ignored, they survived as inhabitants of e place which we designate as ell.

Milton, of course, was well quainted with the change of rtune suffered by these ancient ities, and some of them are troduced into his great poem as -adjutors of the fallen arch-gel Lucifer or Satan. But the et was a respecter of persons, throning only some of the pagan ds. If Baal-zebub and Moloch ust be given this change of micile, why not the gods of ympus, and all others of whom e have knowledge. But perhaps was the poet's classical educa-n and sympathies which caused m to leave some of them upon eir pedestals. Strict Puritan and omwellian as he was, he seems have been unwilling to divest mself of a school-boy's loyalty Zeus and Apollo; and there is rhaps no more splendid tribute the nine daughters of Zeus own as the Muses than is to be und in the exquisite passage nich links these gifted and com-lling mythical maidens with the ristian belief in the Holy Ghost.

### A Different Verdict

Not so generous or so inconsis-nt were some other champions the Christian faith, at least in e first flush of their victory. By em all the pagan gods were eated alike. It was too early in e enlightenment of Christendom expect a recognition of the erits of other religions, or to reep into oblivion all gods but eir own. The gods many and rds many were actual beings, stile to the true faith, and erefore to be dealt with as evil mons. And even as at a later ne, and by a different series judgments passed on famous man individuals, the Persian nperor Xerxes became a pedlar mustard. Cyrus a stable-boy, emistocles a glass-blower, King iam of Troy a rag-picker, Han-bal a tinker, Julius Cæsar a ip's carpenter, Cleopatra a dealer in onions, so must all the regal dwellers of Olympus be shorn of their glory and condemned to even lower degradations. Zeus was banished to a dreary island near Nova Zembla to live a solitary life, sitting huddled at a poor fire warming his emaciated hands. Once, as it is recorded, he was found by some sailors from a whaling ship, and rising to greet these strangers, with some traces of his former dignity, he informed them, in melodious and sonorous accents, that he was not as some supposed, an evil demon, but an unhappy old man who had seen better, even kingly, days. Mercury was changed into a fat Dutch merchant who hired ferry-boats and pilots to transport the dead from the coast of Europe to the Island of White Cliffs, otherwise called Albion. Neptune was rarely permitted to leave the bottom of the sea.

But it was Apollo who seems to have been singled out for special marks of dishonour. Like some other refugees from their Olympian seats he was compelled to lead a menial life as a cow-herd somewhere in Austria; and for a time he was not known ever to have had any other occupation. But sometimes to keep up his spirits he would break forth in song; and the sweetness of his voice, which was said to produce some curious malady among those who heard it, aroused a suspicion that he was not merely that which he seemed to be. A learned monk, turning over old books, and listening to his musical notes, discovered his identity, and he was tried on a charge of sorcery before an ecclesiastical court. On the rack he confessed that he was the Greek god Apollo, and he was condemned to death. But even after his burial it was believed that evil influences were emanating from his grave. It was accordingly decided to dig up his body and subject it to certain magical rites which would ensure immunity from all further ill effects. But when the grave was opened, they found nothing but an empty box.

### Whither!

Where had he gone! A question to which an answer can immediately be given. As a sorcerer he had suffered at the hands of the devotees of the new religion; but with a happier sorcery he had made his escape to await the day in which he was to regain his ancient glory. The gifted race of men who had given him his existence would be understood, and he would reappear as the source and fountain of all harmonies of music, of all poetry, all beauty. Once he had driven the chariot of the Sun on its diurnal course, and now, in the language of a poet of our later days, he was to be the eye with which the Universe beholds itself, and knows itself to be divine. He would haunt the soul of another poet who, in perfect lines tells of journeys he has made in realms of gold, and that

"Round many western islands
have I been,
Which bards in fealty to Apollo
hold."

And with one of Time's sweetest of Revenges, the dethroned Apollo, humiliated by an earlier generation of Christian zealots, now stands in gleaming whiteness, the most highly esteemed example of ancient Grecian sculpture, within the dwelling of the chief priest and Pontifex of the Christian Church, in his Christian city of Rome.

# MUSIC MAKERS

FREDERICK J. HORWOOD

## 78. Anniversaries

Some time ago in a country home I saw a large calendar with several days of the month encircled. What those circles meant only Patsy could tell me. I learned that they marked the dates of a wedding anniversary, auntie's birthday, a new brood of baby chicks, the expected arrival of a calf, the closing date of a contest, the annual school picnic, and the Sunday School anniversary. By the time you read this, auntie is a year older, the calf is in the back pasture, the chickens are scratching among the flower beds, the picnic was a joyful occasion, and the Sunday School anniversary is a happy memory. I know because I was there for both services in the lovely Church upon the hill-top, set in a grove of maples. It was Coronation Sunday, and we all sang songs of praise suited to the occasion. Six Music Makers sang Pat Hankinson's prize-winning Hymn of Praise, which, by the way, has been sung by a choir at a Festival in the Maritimes, and broadcast from Saint John, N.B.

In the afternoon we had a Music Makers' rendezvous (ask mother what that means) at the home of our good friend Irma Walker, who was largely responsible for the musical part of the services, and what a happy time we had together! The walls almost bulged with so many children in one room. They really made music that resounded through the little village, and their laughter gladdened the hearts of everyone. Then after the evening service of praise, when the shadows lengthened, and the sky turned crimson and gold and deep blue and orchid, with sentinel pines etched against it as they reached up toward the stars that came out twinkling one by one to set their evening lamps alight, we said farewell on the village green, scarcely conscious of the cavalcade of hurrying motorists whose destination was fifty miles westward.

Did you see the Coronation in pictures? or did you listen to the broadcast of that magnificent service? Some of us who know each other very well went there the night before in our dreams, and woke at five to find they had come true as we heard Handel's music on the Abbey organ. We heard the clear voice of our Queen as she pledged her loyalty to God and to her people everywhere. We heard Handel's anthem which he wrote for the Coronation of George II, and we have seen the coloured film which shows the Queen and her consort, the Duke of Edinburgh, riding in the golden coach built for the Coronation of George III. We also saw Prince Charles in the Abbey, and both of the Royal children as they waved to us from the balcony of Buckingham Palace.

Speaking of anniversaries, our Dominion is now eighty-six years old (July 1st). Of course she is only a baby compared with the Motherland. Every time a baby is born a new anniversary is started. Most people enjoy having birthdays. I gave mine away years ago. It was really too close to Christmas. Besides, two Music Makers wanted it. Now guess what! I have found a boy named Freddie as a Music Maker. His name is in this month's list of new members. There was a new baby born in June whose name was to have been Freddie, but the parents thought Cynthia Mae was much nicer, and the baby wears pink so well.

Just a few words to our members: Two Music Makers were married in May. How children do grow up! I have been guilty of adding two years to the age of Bonnie Heal, of Whitevale, Ont. I am so sorry I made the mistake, Bonnie, but I am specially glad you are only nine instead of eleven, because it will be that much longer before you close the golden gate of childhood. I have received a letter from the minister of Wild Cove, Nfld., in which he has given me the names of twenty-eight new members for our Circle. I hope that each of these young people will write the necessary letter to me so that they may become members of our group that is just approaching the 400 mark. Did you read the editorial written about the Music Makers in the June 1st **Observer**? It just makes us feel as if we are accomplishing something worth while in every province. Several members have recently attained distinction in Festivals and in Conservatory examinations, also in Scout and Guide work. Then I must ask those of you who have pen pals to be sure to answer all the letters you receive as soon as you can. It is very disappointing to the one who writes first not to receive an answer within three weeks. You know how we all like to receive letters. I write fifty

(*Continued on page* 26)

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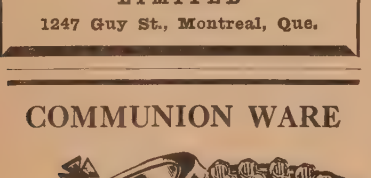

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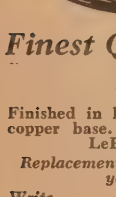

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## Information Please

Dear Sir,—We read in the King James version of the Bible, Matthew 34: 34, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." We read in Mark 13: 30, "Verily I say unto you, that this generation shall not pass, till all these things be done." In Luke 21: 32, we read, "Verily I say unto you, this generation shall not pass away till all be fulfilled."

We have been hearing for a few weeks past, over the radio, from our Alberta Premier, that every word in the King James Bible was miraculously preserved exactly as it was written or spoken in the first place. Now the words of each of these three statements differ slightly from the others. Are we to believe Premier Manning, and be forced to decide that one of these three statments contains the exact infallible words of God and the other two are not? Or are we to take the view condemned by our Premier that the translators have all tried to preserve the **meaning** originally given?

Moreover, when Christ said that all those terrible things would happen in the lifetime of those then living, are we to believe Christ? Or are we to believe Mr. Manning, who after 1900 years tells us that these things are to happen soon now.

I. V. Macklin.

Grande Prairie, Alta.

## The President at Prayer Meeting

Dear Sir,—Since the inauguration of President Eisenhower some very significant things have been happening in Washington. On a February morning, as expressed in the Washington "Star" by Dr. Frederick Brown Harris, Chaplain of the Senate, "It was shortly after 8 a.m. that a figure emerged through the iron gates of the White House grounds. It was Dwight Eisenhower on his way to the prayer meeting."

The "prayer meeting" was a gathering, for breakfast in the Mayflower Hotel, of 500 business men and religious leaders, with the President, Vice-President, Congressmen and Senators. President Eisenhower came because a Senator, who was chairman at this breakfast prayer meeting, had earlier described to him how these businessmen met weekly for breakfast, and the President made the statement that sometime he would like very much to meet with one of the groups.

Included in what the President said would be not an "address," but a "few thoughts that crowd into my mind," were these: "Today I think that prayer is just simply a necessity, because by prayer I believe we mean an effort to get in touch with the Infinite . . . a government such as ours hopes to produce people who are moved by sympathy, by all of those wonderful qualities that are implicit in a deeply felt religious faith. . . . It has been very wonderful to meet you."

R. J. Fraser.

Ottawa, Ontario.

# Letters

## Let Us Concentrate on Peace

Dear Sir,—May I suggest, in all humility, that for a Christian approach, seeking truth, one must rid oneself of the natural belief that the Western position is automatically right and just. In our national world it is the job of news sources to play up patriotism. Naturally the presentation of facts is not impartial; often it is not even truthful.

To illustrate: The Americans agreed, in clauses 51 and 54, to return all prisoners, as their solemn pledges under the Geneva Amendments of 1949 compel them to do. When the Reds had conceded all other questions the Americans repudiated the above clauses. That is the only reason why we are still fighting. Or consider the Koje Island "riots," for which most people here blame the prisoners. The International Red Cross is one of the most trustworthy and impartial organizations on earth, though it has shown favouritism to American interests. Thus the I.R.C. condemnation of American action at Koje (reported December 18th) supplies the strongest proof possible that the news fed us in this instance was distorted to falsity. I beg that those troubled by these questions get copies of pertinent documents and discover as much truth as possible for themselves.

Swalwell, Alta. L. A. Walker.

## The Church's Responsibility

Dear Sir,—The report of the Committee on the Church and International Affairs gives no clear-cut guidance to the individual in the event of another war. The relevent passage runs, in part:

The Christian's immediate responsibility is . . . to make up his mind, should war occur involving Canada, as to whether God's purpose for him is:

(a) to identify himself with his fellows in the tragic activities of the hour by supporting the war effort: or

(b) to witness against the sins which lead to war by withholding support of the war and substituting efforts at reconciliation and relief; or

(c) to oppose his country's policy when he believes it to be wrong.

(If (a) is a legitimate Chr tian alternative, one is temp to ask what would be a n Christian one.)

I do not for one moment beli that Jesus Christ, whom we cla to follow, would have spoken such equivocal terms. In the li of His teaching and example, choice before us is plain: (1) accept the implications of Sermon on the Mount and to willing, as Jesus Himself was w ing, to lay down our lives rat than deviate from the course feel called to tread; or (2) if faith is not strong enough support us, to do as Peter did deny our Lord.

The Church should not conti to perform theological gymnas in order to get round the probl without offending anyone. her boldly state that the Christ can have no part in the wag of modern warfare, and sho spend all his energy in reconci tion and relief. How can Chur goers who heed the voice of th government rather than their C (when the two are opposed in wartime) be regarded Christian?

(Mrs.) Christine Chadwick

Toronto, Ontario.

## Capital Punishment

Dear Sir,—I feel convinced t if one exercised the Christ-l and humanitarian spirit towa offenders of the Law, we wo retrieve a substantial number make a worthwhile contributio the Church and Society. If meagre amount of our substan taxes earmarked for war purpo were directed in channels, wher houses and equipment w secured for medicinal uses, education of the "Criminal," m people would be transfigured reclaimed, both for time and eternity.

It is soul refreshing, and he warming when we reflect Christian spirit and its leaven influence throughout the wo Nevertheless I find that referr to the **New General Encyclope** by the General Press Service (T onto) that approximately one-f of the States, constituting Union of America, are known States that have rescinded Law of Capital Punishme namely: Arizona, Kansas, Mai Michigan, Minnesota, North D ota, South Dakota, Rhode Isl and Wisconsin, and furtherm that the great majority of Nati of Europe have abolished "Cap Punishment"; that is to say, death penalty for murder. I very glad to note, moreover, t some of our Federal Legislat have this matter at heart, an believe inserted as part of th platform, and are determined press the issue to a success conclusion.

would like to say that if the lden Rule" was practised to reater extent by governments peoples, we would not have so ch difficulty suppressing crim- s. Then offenders of the Law uld be at a minimum. Let us ite a movement to ban weird der stories over the radio, the or traffic, etc., that have a neful influence on youthful ds, and anything that is detri- ntal to the best interests of ividuals, and then we will have nuch safer world in which to k and live.

Alexander Colin MacPhail.

Dear Sir,—It was very disturb- to me, recently, to find readers The Observer expressing views capital punishment that would justice to opponents of Chris- ity. Vindictiveness towards minals is, no doubt, a very nan and understandable otion, but one which is denied ere Christians. Christ said, dge not, that ye be not ged." Moreover, those who e dealt directly with many victs, and are in a position to w, tell us that the more they lied the background and cir- nstances of these persons, the re they felt the truth of the old ing, "There, but for the grace God, go I." Few of us can say h certainty that, given exactly same set of conditions, we uld not have behaved similarly. hope not, but can we be sure?

n a Godless society, of course, h considerations as economy, ediency, desire for vengeance, the deterrent value of the th sentence would have weight. wever, regarding its worth as a errent, the classic illustration ts utter futility is to be found he old-time public hangings of kpockets in England, where the rerer followers of that tricky de garnered a rich harvest, king the pockets of the crowd spectators! Certainty of capture uld have halted them much re effectively. But as long as minals have confidence in ir ability to escape detection, individuals give way to violent sions, we shall have crime, ardless of the form of punish- nt. The solution lies, rather, in derstanding and removing the ses of crime, beginning with young child in our midst.

Meanwhile, our duty is plain— must abolish capital punish- nt.

Mrs. O. E.) Isobel M. Edwards.
Ottawa, Ont.

## e Family Altar

Dear Sir, — During the last ade the Church has from time time expressed considerable iety regarding lack of recruits the ministry.

Having come from a province t has perhaps made the great- contribution to the ministry ny province in Canada; in fact nce Edward Island might well termed the breeding ground ministers; therefore, my observations have been that the ministers came from the homes which had a family altar.

I firmly believe that if every home who names the name of Christ throughout this great new land would resolve to unite to- gether at least once daily around the family altar, entrust their lives into God's care and keeping, seek Divine guidance for their daily tasks, and humbly ask for wisdom and strength to do their best, there would be no lack of recruits for the ministry; but as well we would create an avalanche that might well sweep down through the years to come and win the world to Christ.

E. M. Bryenton.
New Westminster, B.C.

## What Farmers Could Do

Dear Sir,—I am very interested in Mr. Cole's letter about the prob- lem of ministers' salaries in rural congregations in the face of a declining rural population and falling farm incomes. I am going to suggest a few answers to his final question, *"What are we to do?"*

I think that many Canadians have forgotten to put "first things first." Too many of us spend our money for things which are un- necessary or superficially useful or entertaining. Nationally, we are more interested in sports than in culture or religion.

As for falling incomes — my answer is Co-operatives which really co-operate. The fishermen at Antigonish organized their Co- operative and in a few years life changed completely for people who had been completely debt-ridden for generations.

I believe, also, that if farmers could co-operate politically, they could create better times for them- selves. I was greatly surprised to learn this week that the majority of the Members at Ottawa repre- sent rural or semi-rural ridings. You see what they could do if they were all of one mind.

I really believe that farmers could do a lot to help themselves if they could only be sufficiently aroused. In Britain, the farmers know before the seed goes in the ground what they will receive for their crop. Our farmers could know it, too, if they made conditions such that they set the prices for their produce and in some way controlled prices of what they have to buy, instead of leaving it to those who gamble on the wheat crop from overstuffed office chairs, or who have complete control of the manufacture of the necessities of life.

World co-operation is just as necessary for survival as national or occupational co-operation.

Margaret A. Pritchard.
Toronto, Ont.

## Temperance Sermons

Dear Sir,—Not long ago, The United Church of Canada request- ed all ministers to preach a Tem- perance Sermon around February. I've watched the papers since then in vain. Not one of them gave notice of having taken the United Church advice. Why? Will any minister tell me

Toronto. James MacGregor.


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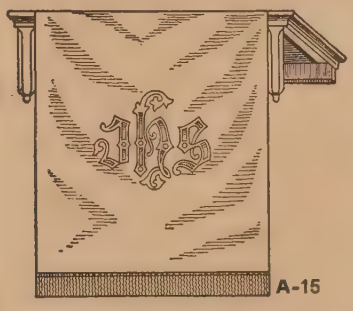


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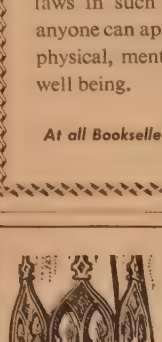

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# Dominion Council W.A. Met in Annual Session

## President Made Coast to Coast Visitation

For the first time in the history of the Dominion Council Woman's Association, the President travelled across Canada during her term of office promoting the work of the Woman's Association. In her report Mrs. J. L. Halpenny warned that this is no time for complacency. She urged the local organizations to help in the advancement of the work of the Church and in recruiting candidates for full-time service. She spoke of all the new Churches being built.

"These new Churches are going to need ministers," she said. "Where will they be found? Parents in the home, teachers in the Sunday School must have this problem on their hearts; must be ready to suggest to their minister the names of young men and women who should be encouraged to offer themselves for full-time service. The interest aroused in the Training School by the campaign must be retained. One way to stress recruiting is through awards. The four awards by the W.A. at the recent graduation of the United Church Training School are encouraging."

The thirteenth annual meeting of the Dominion Council of the Woman's Association of The United Church of Canada took place three days in May and was held in Emmanuel College, Toronto, the President, Mrs. J. L. Halpenny, presiding, and stressing the theme "Reach out and make thy ministry complete." The noon hour devotions each day were conducted by Rev. Geo. Johnston, Ph.D., while the morning devotions were taken by various Associations, including St. John's, Nfld., Saskatchewan Conference, Quebec - Sherbrooke Presbytery, Alberta Conference, British Columbia Conference, and Halifax Presbytery W.A. On the first day of the Convention the President gave her address, and we learned the membership in the 5,790 local Associations now totals 196,474. Last year there was a great increase in interest and membership and across Canada the large amount of $4,067,000 was raised to promote the work of the Woman's Association. Grants during the year were made to the Church for leadership training and free literature, of which 48,732 pieces were sent out, setting a new record.

Encouraging reports were given by the chairmen of the following standing committees: Devotions, Finance, Parsonage, Christian Citizenship, Constitution, Visiting and Christian Fellowship, Organization, Girls' Work, Literature and Publications, Speakers' Panel, Programme Planning, Publicity and Public Relations, Nominations. The goal of the Organization committee is "A Presbytery W.A. in every Presbytery" and "A Conference W.A. in every Conference." Through the Dominion we now have seven Conference W.A.s out of the possible of eleven, and we have sixty Presbytery W.A.s out of a possible of one hundred and five. Four Conferences, Bay of Quinte, Hamilton, Manitoba and Toronto, report being fully organized. The motto of the Parsonage committee is "A Home of which to be proud." Let us work to this end. During the past year a total of 288 life memberships and 224 pins have been presented to members of Associations. In presenting Girls' work, Mrs. Alvin Cooper invited the Rev. D. T. I. Forsyth, D.D., to speak on this subject. At the Fellowship Dinner held in St. Paul's - Avenue Road United Church greetings were presented by representatives of Boards of the Church and "The Observer." Vocal solos were rendered by Mr. Robert Ivan Foster, and a film, "For Every Child," was shown by Miss Olive Sparling, Secretary for Children's Work and Vacation Schools, completing a most enjoyable evening.

The election and installation of officers was conducted by the Rev. C. A. Gowans, D.D. The President for the coming year is Mrs. W. C. Sturtridge.

At the close of the final session of this annual meeting of Dominion Council, Holy Communion was conducted by Rev. A. D. Matheson, D.D.

A presentation was made to the retiring President, Mrs. J. L. Halpenny, by the Dominion Council and the Executive of the Council.

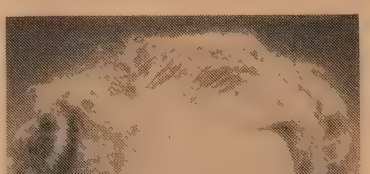

*Photo by Robert McMichael*

Mrs. W. C. Sturtridge was elected President Dominion Council of the Woman's Association.

**Send copy for publication on the W.A. Page, not later than the 15th of each month, to Mrs. L. N. McLean, 833 A Bathurst St., Toronto.**

# WOMAN'S ASSOCIATION

## Presbytery W.A. Annual Meetings

MIDDLESEX met in Dundas Cen Mrs. D. R. Donaldson presiding, for first annual meeting. Mrs. C. G. Y was elected President. Speakers incl Mrs. Allan J. Rush and Mrs. G. A. Whea

HALTON. The fifth annual meeting held in Oakville with nearly one hund women present, representing 19 Churc The proposed Home for Senior Citizens discussed, and the merits of the Wom Federation newly organized in the Nelson Church.

BRANTFORD. Over 225 women present at the fifth annual meeting in Ayr. Mrs. Clayton Searle, Toronto, speaker. Mrs. A. E. Livingstone, Presi Hamilton Conference W.A., presided election of officers. Mrs. W. L. Adams re-elected President.

DUFFERIN AND PEEL. The fifth an meeting was held in Harrison's Chu near Brampton, Ont. 24 Associations represented with 139 women present. K. Rose, newly-elected President Tor Conference W.A., was guest speaker. J. R. Cowan, President, presided. It decided to present the Past President, W. K. Mara, with a Life Membership.

GUELPH. The seventh annual mee was held in Harriston with 116 deleg present. Mrs. H. F. Olds, Dominion C cil W.A., was the guest speaker. It reported that $29,074.85 was raised $6,052 expended on parsonage impr ments.

WEYBURN. The first annual mee was held in Grace Church, Weyburn, g speaker, Mrs. R. McClinton. A represe tive gathering learned much from helpful advice given and the answers questions made by Mrs. Spicer and McKenzie of Moose Jaw.

CARMAN. On April 29th the Presby W.A. met in annual meeting in Cr City, Man. Ninety-four members were ent. Mrs. R. A. Milne, President, was in chair. Mrs. Sward, Winnipeg, and Mrs A. Moyer were the speakers.

KENT annual meeting was held Chatham, Ont. Speakers were Mrs. H Donnelly, President the London Confer W.A., and Mrs. V. W. Kinsman, President Dominion Council Woman's A ciation. Mrs. D. A. Shank, Wheatley, newly-elected President, reported on an meeting of Dominion Council recently in Toronto.

HAMILTON. Rev. E. Melville Ait D.D., President of Conference, was guest speaker at the annual meeting, which Mrs. A. E. Livingstone presi The meeting was held in Trinity Chu Burlington. Dr. Malcolm Macdonald, A ciate Secretary of the Board of H Missions, spoke on Church Extension. Aubrey Jones challenged the women in address, "They didn't know They Teaching."

## Another Presbytery

ROSETOWN. A Presbytery W.A. organized recently, the meeting being in Rosetown (Sask.) United Church. H. H. Best, Provincial Organizer, addre the gathering on the duties, aims purposes of such a group, following w it was unanimously decided to orga Mrs. D. Rollis, Eston, was elected Presi

## Conference

BAY OF QUINTE CONFERE Woman's Association with all eight byteries organized, met in Peterboroug annual meeting. George St. Church presented nine Past Presidents with memberships and pins.

## King Church, Winnipeg, Honours W.M.S. and W.A

The Woman's Association of King M orial Church, Winnipeg, Manitoba, he dinner, Wednesday, May 13th, at w Life Memberships in the W.M.S. and were presented to six members who served the Association in different c cities for many years.

Mrs. W. Marcus, the President, i duced Mrs. W. Kime of the W.M.S. byterial Executive and Mrs. L. J. Co of Presbytery W.A., who presented the Memberships in their respective orga tions. Mrs. J. McLean, Mrs. J. Horne Miss G. Gunn received W.M.S. Mem ships, and Mrs. A. E. Shepherd, Mrs. Turnbull, Senior, and Mrs. R. S. Mu received W.A. Life Memberships. Mrs Horne, a Life Member of long stand introduced the recipients.

Ten former Life Members were g at the head table.

# E SUNDAY SCHOOL LESSONS

## Uniform Lessons for Adult Classes

McCRAE

**Lesson for July 5**

**E RIGHTEOUSNESS AND JUSTICE OF GOD**

ns 1: 8-17; 2: 1, 2; 3: 21, 22

e general theme for the en- Quarter in these lessons is ers to Churches and Pas- Paul's letter to the Church me is a theological treatise he material is weighty, and not easy to interpret in e terms.

e word "righteousness" is in the lesson title in a special . The great concern in reli- for all men is to achieve the eousness which finds favour s with God who is all-holy. the Jews, the struggle to ve that took the form of ng to attain obedience to the in which God had early led Himself to Israel. Paul s how impossible it is to gain eousness that way, but he s, too, a Gospel that is the of God unto salvation. That l reveals the righteousness avails. It is a righteousness is the sum total of all that demands and approves. None can achieve it in ourselves. e best of us there is still to be forgiven, much to be ted, much for which atone- is necessary. God in His new ation in Christ has provided at, and man has but to have in Christ, and by His sav- power this "righteousness," ed of God is won.

faith in Christ we are ted of God, and there is no way to come into that rela- ip of acceptance. If we can Paul's message here we shall tter able to understand the ing significance of Martin r's great text, "the just teous) shall live by faith." righteousness provides a f redemption for all.

His ministering of justice, is no respecter of persons. as no favourites. He will be and fair with all of us. We ewarded or punished as we ve. We reap what we sow. Paul would say that God is tly just, too, in that for 's obedience and merits is pardon for those who to God by Him. Is it to be ered that this great Christian ot ashamed of the Gospel of nor could he ever weary claiming it.

**Lesson for July 12**

**ATTERN OF CHRISTIAN BEHAVIOUR**

Romans 12: 1, 2, 9-21.

the latter part of the Epistle Romans, Paul is more prac- and here we have a very ehensive pattern for Chris- ving. It is so comprehensive it could be the basis for al lessons.

It is important to note what it is that Paul places first in the pattern. There is no Christian behaviour that is not "consecrated" behaviour. The Christian is to be a "living" sacrifice in contrast with the sacrifices which marked all ancient religions. The animal or bird to be offered in sacrifice was slaughtered and became a "dead" offering. The Christian offers himself a living sacrifice, and his service to God **begins** with his consecration.

Next Paul pauses to consider the one virtue which Christians are to cultivate above all others so that they may live the consecrated life. The remainder of the lesson text constitutes a design for living, but the key to the pattern is in the word "love." It is love that must reach to families —to friends—to fellow Christians, but it is also love that reaches out to our enemies.

Let those who study this lesson run through the verses 9 to 21 and consider how the heeding of the apostle's many exhortations will issue spontaneously from the loving heart. The supreme test comes in the challenge to love our enemies, feeding them when hungry, giving them water when thirsty, and so heaping coals of fire upon their heads.

The world is trying to find a way of peace. It can only be found when the world finds the way of Christ. Both Paul and the Master he served have taught that if we love each other and go out of the way to help each other, we would never war with each other. Meanwhile Christian love in just the measure we put it on, enriches life, and according to the message we have not put on all we might of it unless we can meet the final test and be forgiving toward those who wrong us.

*Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.*

### Tribute to the Late Dr. Frayne

Dear Sir, — As a boy I was impressed by many ministers, but I can always remember the first time I heard Dr. Frayne. This one moment in my memory and a few other events made me decide to ask God if I could serve him in the ministry.

Looking back, I realize why I was guided by him. He was the man who resembled most St. Paul with his great enthusiasm for the Gospel; with his keen understanding of people, and his burning desire to help them.

We have lost a leader in Bob, but God has gained an Aide-de-Camp.

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# STORY

(*Continued from page 5*)

When we entered Nova Scotia it seemed that we were likely to have difficulty in transporting the Exposition, for the Government prohibition of the use of the roads by heavy vehicles seemed to make it impossible for the Exposition van to enter the province. We were only able to take a few of the exhibits to Kentville. But, after our visit there, Easter week intervened, when the team was given a week's breathing space, and by the time that week was over, the ban on the use of the roads had been lifted, and everything went merrily from that time on.

During Easter week, with Rev. A. E. Kewley acting as chauffeur, Mrs. Scott and I had a very wonderful drive right down around the "toe" of the peninsula and up the south shore to Lunenburg, from where we cut across the centre of the province, and went to Windsor, in the neighbourhood of which place we spent Easter Sunday. In the course of our drive we called on every Chairman and Secretary of Presbytery who was available, and in Yarmouth had a fine public meeting and reception on the evening of Good Friday. While in Windsor we had the privilege of attending a dinner in honour of the 75th Anniversary of the incorporation of the town, at which the Premier of the province, the Hon. Angus MacDonald, was the principal speaker.

At Halifax, the coping stone was placed on my education by the conferring on me of the degree of D.D. by Pine Hill Divinity Hall. Now, if, in some way or other, I could only learn to speak the Gaelic, I should consider that my education was really complete.

We were not able to go with the team to Prince Edward Island (but we made a visit there on our own account) nor to Bathurst, New Brunswick. Meetings of the Executive of General Council, and of the Transfer Committee made it necessary for us to separate ourselves from them at Truro. Boarding a T.C.A. plane at Moncton, in a few hours we were back in Toronto, feeling that we had had a very rich experience in the two months that we had been absent.

A. D. Scott

Rev. Harold T. Allen (right) Haney, B.C., Chairman of West ster Presbytery, assisted by Wil B. Aitken, builder, of Fleetw laid the cornerstone of the Fleetw Memorial United Church, on Road, just off the Trans-Ca Highway, in Surrey, B.C., befo large gathering. A turkey di followed the ceremony when people were served. Queen's Av Church has assisted in the buil project.

# JEEP

(*Continued from page 16*)

Clarke City, 25 miles west. What a territory! The jeep has been provided by the Board of Home Missions and has been an excellent investment. Very rarely has Bob been stuck on the tough roads of the area, but ever so often he has pulled other cars out of the mud or the sand or the snow, and when thanked his reply has been, "Don't thank me, thank the Church which sent me the jeep." The officials of the Iron Ore Co. and the construction companies co-operating in the great undertaking have been very helpful. They have permitted our minister to travel by their planes wherever these went, and in many other ways have given their support. Overnight accommodation at the various camps has been provided, cook-house or recreation hut or railway coach has been made available for services. At Seven Islands generous assistance has been given in the erection of our manse on land which was donated by the Quebec Government. A Church Hall has been built with funds raised by the local people and is in regular use for services and Sunday School, as well as many week-day activities. The women have provided an excellent kitchen and supplied its equipment, and the young people are about to undertake a painting job to make the building more attractive.

The Church of England has also an ordained man — Rev. Arthur Perkins—in the area, and the two ministers preach here on alternate Sundays, and with a joint Church committee plan together a great deal of the work. The Church building may be jointly owned by the two denominations, although it is situated on land owned by the Church of England. The Protestant people of the community have made it very clear that they want only one Church at this stage at least, and they are working together very harmoniously. I have been in some of the homes with Mr. Shorten, in offices, in warehouses and shops and on planes, and it has been a great delight to note the respect and genuine friendliness with which he is received everywhere.

### The Beginning

Our Church work at Seven Islands was well started in the spring of 1951. We had been watching the development for some years, and were told by interested company officials that we should have a man ready to go in when construction began on the railroad. So in May of 1951, Harry Seeley, a quiet but athletic and very wise student of Queen's, was sent in by plane from Mont Joli, and he quickly became acquainted with the engineers and labourers, executives and pilots. During the greater part of the summer he worked as an employee of the company as well as the representative of the Church. The Church of England had sent in a student also, and the two young men planned their work together and co-operated in ministering to community and camps. So effective and so greatly appreciated was Harry Seeley's work that the local Church Board which had been organized requested that he be sent in again in 1952. Our Board of Home Missions was glad to comply with this request, and so again in the summer of 1952 Harry continued the excellent work of the preceding year until it was time to return to college in the fall. Shortly after Shorten began his work and be Mr. Seeley left in September 1952, I visited Seven Islands word spoken to me at that t by one of the construction was typical of many other c ments which were made. It "Your Church could not found men better suited for work of this area than the who are your representat here."

The work has grown as development has gone forw and for this summer's job we sent in another student—Dou Ross of Queen's—and I am fident that he will measure u the high standard set by Se and Shorten. He will live at K Lake and, under Mr. Short direction, will serve that inter ing and busy centre, all aro which the ore is being mined well as two or three camps d the line. The people at Knob L are looking forward to his istry, and the Superintendent others have given evidence of t eagerness to co-operate. At time of my visit he took Shor Ross, and me in his jeep to e working spot of the area—wh the ore is being mined, the buildings being constructed, roads being built, the machin repaired—and he declared, "W give whatever assistance we c A comment which I overheard the recreation room in the e ing was very heartening. A l number of men were enjoy themselves in various ways; was having a game of ping-p with one of them, and I sat be Ross at the side of the room man whom we had met a co of hours earlier, a man in cha of a fleet of trucks, came al and said to Doug, "I want yo know that any help which I

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h, London, Ont., "To the glory
d and in memory of Reverend
A. Agnew." A gift of the con-
ion to honour one who had
l Calvary as student pastor, as
ter, and latterly as assistant
ter. Shown above are the min-
Rev. Elgin G. Turnbull, who
icted the service, and Mrs. John
gnew, who unveiled the window.

—financial, or work, or what-
you need, I will be very glad
ve."

e had a few hours' sleep that
and got up at three to get
lane back to Seven Islands.
flight in the early morning
s the 360 miles of lakes and
and forests was a thrilling
with the young but exper-
d pilot telling us much about
dash-board instruments and
use and also about the lakes
rivers and camps which we
ed on the way. Our minister
"Bob" to him also, and very
another of his friends will
Doug." I took another plane
rom Seven Islands for home
afternoon, and came away
the conviction that we have
e team in that vast develop-
area, a fine team to do a
endously important work.
course iron ore can be mined,
ays can be constructed, and
towns brought into being
out the work of the Church,
he presence of keen, devoted
ionaries of the Church as
e enterprises go forward does
thing that nothing else can
t provides the direction which
e can keep men strong and
ght and clean and brotherly.
olds constantly before them
example and the challenge of
great leader and Saviour of
Thank God for the Church
its representatives at Seven
ds and Knob Lake.

## ACKAY

(*Continued from page* 13)

rthern), the Presbyterian in
U.S. (Southern) and the
ted Presbyterian Church.
king forward to a possible
n in 1956, the Assembly rec-
ended that committees on
n be established in Presby-
es, joint meetings be held among departmental executives, pulpit exchanges arranged, and co-operative projects be set up in the fields of audio-visual materials and among Church-related colleges.

The combined membership of the three Churches is nearly 3,500,000.

### Report on Television

Dr. Clayton T. Griswold, executive director of the Department of Radio and Television, quoted Dr. Allen B. DuMont as saying, "Television, if properly used, can be the most potent force for development of religious practice and interest since the printing of the Bible."

The Department reported that there are 178 video stations in the United States and 22,000,000 receiving sets. There are more homes with television sets than telephones in Chicago, Los Angeles, Philadelphia, Boston, Cleveland, Baltimore, and St. Louis.

"What an opportunity this represents for the Church to carry the Christian message to the people of America," Dr. Griswold declared. "For years Christians have prayed that God would help them evangelize the world. Now the Creator has performed a modern miracle and through man's ingenuity has given humanity radio and television whereby an individual has the astonishing opportunity to communicate with millions. Yet the Church holds back, afraid to apply this miracle to its own work. It clings to horse and buggy methods in an electronics age."

### Theological Education

Dr. Claude Conley, vice-chairman of the Council on Theological Education, reported: "In 1943 we had 657 students enrolled in our seminaries, and in 1952 we had 1,370, an increase of 125 per cent." Registrations are as follows: Princeton, 424; Western, 133; Louisville, 157; McCormick, 300; San Francisco, 213; Dubuque, 90; Lincoln, 20; Bloomfield, 41; and Johnson Smith, 24."

### Benevolence Budget

The Assembly voted that no higher Benevolence Budget be adopted for 1954, but that long-range planning be set in motion to achieve a minimum of $18,000,000 by 1955. The budget for the present year was $13,500,000.

### Next Assembly

The General Assembly will meet on May 20, 1954, in First Presbyterian Church, Detroit, Mich.

## Guest Preachers

**Danforth Church, Toronto, Ont.,** Rev. John E. Bell, D.D., minister, has arranged the following programme for the summer months:

July 5th—Rev. Ralph W. Sockman, Christ Church, New York City.

July 12th — Rev. Angus McQueen, First-St. Andrew's United, London, Ont.

July 19th—Rev. Jas. H. Robinson, The Church of the Master, New York City.

July 26th—Rev. Norman Rawson, Centenary United Church, Hamilton, Ont.

Aug. 2nd—Rev. Earle Gordon, Trinity Church, Truro, Nova Scotia.

Aug. 9th — Rev. Lynn Harold Hough, Drew Theological Seminary, New York City.

Aug. 16th — Rev. Jas. Semple, Trinity United Church, North Bay, Ontario.

Aug. 23rd—Rev. Weldon Crossland, Asbury-First Methodist Church, Rochester, N.Y.

Aug. 30th—Rev. George Goth, Metropolitan United Church, London, Ont.

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**Dr. Douglas J. Wilson** of the Editorial Staff of **The Montreal Star** was the speaker at a Communion Breakfast of the Montreal Council of the Knights of Columbus. Mother's Day has traditionally been a special day when the Knights and their wives attend Mass and then adjourn to a hotel for breakfast and an address. There was 275 present on this occasion.

Dr. Wilson, who had been requested to deliver a religious address, spoke on the subject "Semi-Parasitism in Religion." The Knights of Columbus were most appreciative of the first address they had heard from a Protestant layman.

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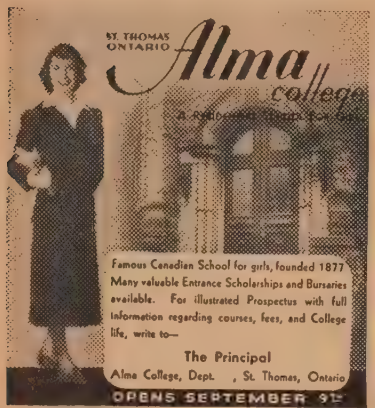
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Principal
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# MUSIC MAKERS

(*Continued from page* 19)

every week, some of them when you are in the land of dreams.

Here is the list of new members who have joined our Circle during the past month. If you would like another pen pal, choose someone of your own age from this list, and I am sure you will receive an answer. So Cheerio until August 1st.

Mary Ann Kingdon (9), 5 Cricket Place, Peterborough, Ont.; Ruth Kell (9) and Patricia Kell (7), 54 Aberdeen Street, Oshawa, Ont.; Clara Till (13), Donna Till (11), Frances Ianson (12), all of Greenbank, Ont.; Shirley Ward (9), Carol Beare (13), Freddy Beare (10), Sharon Beare (9), all of R.R. No. 3, Uxbridge, Ontario; Neil Raines (11), Carolyn Raines (10), Morley Davidson (10), Larry Davidson (8), all of Blackwater, Ont.; Carol Smith (11), c/o Norman Smith, R.R. No. 3, Uxbridge; Sandra West (10), Stirling, Ontario; Ralph Carlisle (11), Ross Carlisle (8), both of R.R. No. 3, Stirling, Ont.; Judith Frost (8), 73 Wilkins St., Trenton, Ont.; Catherine Forth (12), Waterdown, Ont.; Lynda Meiklejohn (8), Marmora, Ontario.

## Our Pledge

**For girls and boys under 18**

1. **I will be loyal to my God, my parents, my teachers, and my friends.**
2. **I will learn to play or sing only the best music.**
3. **I will try to learn something new and useful each week.**
4. **I will do something helpful for someone else every day.**
5. **I may become very busy, but I will not complain of being tired.**
6. **I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.**

**If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen St. West, Toronto 2-B, Canada.**

# BR. COLUMBIA

(*Continued from page* 6)

Another innovation this year was the incorporation of the Conference for Laymen into the regular programme of Conference, instead of it meeting the day prior to Conference. Mr. F. H. Fullerton, Secretary-treasurer of the Association for the past twenty-three years, was chosen President.

**Three Addresses**

While the laymen were meeting, the ministers met to hear three fine addresses. Principal Taylor of Union College of British Columbia spoke on four trends in modern theology, and showed how they grew out of the problems of our day. (Of the four: the neo-orthodoxies of Barth and Niebuhr, existentialism, and the emphasis on person-person, subject-subject relationships, he felt that the last held out the most hope for future development.) Professor V. Fawcett, also of Union College, gave a helpful talk on the "Preaching Values of **The Revised Standard Version.**" Rev. H. Allen then gave an informative address on "Family Life." This new feature of Conference was much appreciated by the ministers.

In the elections the chief executive posts were filled by comparatively young men. The new President is Rev. B. F. Ennals of Sixth Ave. Church in New Westminster. Secretary and Assistant Secretary are Rev. F. G. Patterson and Rev. S. L. G. Berridge. Rev. J. L. Clerihue continues as the Treasurer.

It was a good Conference, spiced with novelty and humour. In fact, it was so good that many ministers left unaware that they had been there a day longer than at previous Conferences.

# MAN

(*Continued from page* 11)

Why indeed? The Foreign Mission Convener gave us the impression that this enterprise was a weary fatigue, whilst the Convener of the comparatively obscure "Huts and Canteens" made the subject live. The war years were the seven fat years when interest and money put the St. Andrew's cross on our Huts all over the world. Then followed the seven lean years when people argued that the war was over—why bother? Yet our lads still flow into the Forces. The seven lean years (Kine) have eaten the seven fat years (Kine) and the law of diminishing returns is operating. Yes it was an inspired effort to take notice that the Church must still seek and save in H.M.'s Forces. We heard about the affairs of the Presbytery of the 38th Parallel. The First Sea Lord, Admiral McGregor, also spoke and was fully reported, but it was a Naval Padre (not reported) who impressed me. He gave a picture of life on a ship; the regimented life, the constant loud speaker for work and canned distraction, of shallow conversation, of boredom and apathy. "It shocked me," he said, "to see how many young men in a foreign port were not interested enough to go ashore and explore"! A ghastly indictment of our age! The Chaplain has a big job to get alongside men. His approach today is necessarily different and difficult! Discussions rather than sermons. And what discussions! On Reincarnation one soldier said he believed he would come back to this earth as a whippet. A c case of going to the dogs!

Rev. W. H. Baugh, Mountain, C who is Overseas this summer, was of the United Church representat at the International Congregati Council held at St. Andrew's, S land, June 20th-29th.

For me there was just too m legality in the Assembly alter ing with pious clichés. There depth even in the brief gree which Prof. Manson brought Moderator of the Presbyte Church of England. "The tes an Assembly is this — do details of its daily business s the purpose for which Ch died?"

Prof. Manson believes we living in a new Dark Age. He f deeply about it for once his m ured voice broke as he inveig against bad faith and wicked in the inward parts. He told in the vestry that he is going Canada soon to lecture to stud of the United Church. Luc students!

**Heal the Sick**

It isn't often that a special official extra meeting at 5 in afternoon can claim almost ministers, but "Spiritual Heali was responsible for this inte Two ministers related their ex iences as healers using the met of the laying on of hands. Th was no lack of questions but n were sympathetic. The inte in spiritual healing is increa every year. All ministers pre were urged to make it part their pastoral work. It is one th to say we believe that such h ings occur; it is quite anothe go to a sick bed and practice.

**Rain Always Reliable**

As usual we had a ter downpour of rain on Gard Party Day at Holyrood, but on whole the weather was good. T year the Coronation dwarfs Assembly. An illuminated cr of bedding plants lies on the l beneath the Assembly Build Great white poles line Prin Street waiting for the final fi of flags. The Scott monument, Gardens, the Castle are all pic out in floodlighting at ni Edinburgh, proud capital of Scot, is making ready for the v of Her Majesty to receive Honours of Scotland.

David A. MacLennan, D.D., Yale
rsity, one of the summer supply
hers at Timothy Eaton Memorial
h, Toronto, Ont., will broadcast
he Trans-Canada network of the
., Sunday, July 5th, 2.30 - 3.00
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## SK

(Continued from page 7)

and assistance without
hing strings.

ere is a yearning in the
s of men everywhere to be
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are equal there.

e patterns of fear are
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to the blind, food to the
ry, and the light of the Gospel
l people if we had enough
money and workers. Let us
some of our best trained
workers to Asia to train
enous leaders.

ssions is the Church's most
rtant task in this hour of
. It has always been the life
of the Church to go make
ples of all men. The work of
ons is not apart from the
ch. It is indeed, the Church.
eat difficulties and glorious
rtunities lie ahead of the
onary movement. Missions
ot only survive the difficulties
must meet the challenges and
ahead to a more effective
ess by acting courageously,
ly and intelligently in the
of changing conditions.

## A VISIT

(Continued from page 12)

moving, and when they carried you to another floor they slipped you off like magic. Shopping was not half as much fun as riding the escalator, at least not for the children, but mother said she'd rather shop, and she did, and of course Judy and Jane stayed right with her because everything was so big and there were so many people that the children didn't want to get too far away from their mother.

Oh, it had been a wonderful day and they had so much to tell their father when they saw him at dinner!

"I didn't know city children had so much fun!" said Jane. "And I didn't know any place could be so full of magic as a city," continued Judy.

"Well you've only seen a tiny bit of the city," said their mother, "and daddy says that he will be with us tomorrow and he'll take us all to the zoo. There you will see more surprises than you ever dreamed of, but as for now let us get downstairs and wait for daddy by the door on St. James Street."

When they returned to the hotel everybody was tired, so they all lay down to rest, and some took naps before going out for dinner.

It had all been a very wonderful day!

## SASKATCHEWAN

(Continued from page 7)

for ministers on self-sustaining charges which will give adequate consideration to the cost of replacing the car as well as to cost of operation. It was suggested that this amount should be not less than $850 a year where a minister must travel more than 10,000 miles annually. At the same time, Presbyteries were urged to survey the grouping of rural congregations with a view to eliminating overlapping or waste of ministerial manpower. Where possible, pastorates should be arranged so that every minister will have a reasonable maximum of families —at least 150 to 200—under his oversight.

**Student Missionaries** Special tribute was paid to the work of the Student Missionaries who serve in great numbers throughout Saskatchewan. Forty-four students have already been appointed to serve in Dr. Hall's superintendency in Northern Saskatchewan, of whom 15 are serving the year round, chiefly from St. Andrew's College in Saskatoon. Thirty-five students will serve in the southern half of the province under the Rev. R. W. K. Elliott, superintendent. Two students are serving all year in his district.

**English Ministers Accepted** Two ministers of the English Congregational Church were accepted into the ministry of The United Church of Canada. Rev. Alfred R. Laing has been serving the Church at Lanigan and will continue there; and Rev. Joseph Simms will carry on his ministry at Kelvington. Both men have recently come to Canada and are offering their lives to the Church in the West.

The Conference sessions came to an inspiring close on Sunday evening with the Ordination of Graduands from St. Andrew's College, and the installation of Rev. R. W. K. Elliott as President for the coming year. Eleven men had completed their theological training and were ordained to the Christian ministry: V. J. Anderson, Nipawin; W. D. Ashman, Prince Albert; A. I. Avery, Prince Albert; E. D. Baker, Grand Coulee; B. R. Bater, Fleming; R. B. Heffelfinger, Regina; G. A. Logan, Saskatoon; D. I. Palmer, Simpson; F. A. Wilkes, Regina; T. W. Bray, studying in England at the present time; and M. Johnsrude of Tessier. The address to the Ordinands was given by Rev. A. E. Kerr, D.D., President of Dalhousie University, and the Conference Devotional speaker.


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*School Opens—Fri., Sept. 11* 53

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# W.M.S.

(*Continued from page 7*)

the Church is the heart of Canadian civilization and are ready to come back into the Church. We must seek ways and means to fill that spiritual vacuum in Central Europe.

Overseas One of the evening sessions was highlighted by addresses from three of our Overseas missionaries and three of our Home missionaries.

**Miss Vera Boyd,** superintendent of a hospital in Central India, said that India is a land of empty pocket-books, empty stomachs, and empty book-cases. Most of the cheap and available books are Moscow imported. Miss Boyd proposed a Canadian "Share the Wealth" programme by providing more literature, more evangelistic teachers, more scholarships for young people longing for education and training, more doctors and nurses, as well as larger hospital budgets to help care for the large percentage of people who receive no medical attention.

**Miss Grace Beattie,** of Trinidad, brought greetings from the Church in Trinidad, and a message of thanks for the new St. Augustine High School for girls, which was opened a few weeks ago, and which will help to meet the educational needs of girls who have had no opportunity for higher education in the northern part of the island.

**Miss May McLachlan,** of Japan, says that the conditions in which the Japanese Christians are working are changing. The war and the occupation have sharpened and increased Japan's problems. The gap between the small group of privileged people and the workers is greater than ever before. The policy of the old industrial leaders who are again coming into control is to keep the people under. Before the war 90 per cent. of the Christians in Japan belonged to the white collar class, while the workers and farmers were almost untouched. This situation is changing and the Church is receiving requests for more missionaries for new industrial areas—missionaries who will identify themselves with the people among whom they will live and work.

We need to have practical concern for the Japanese problem of markets for their industrial products. If we agree to free trade, will it bring down our standard of living, and if it does, are we willing to have it so in our concern for the welfare of Japan?

Home **Miss Mabel Willows** gave an encouraging picture of the Christian fellowship living in the hearts and lives of the people in the rural area of Ontario where she was working. Many have lost some of their courage because of poor living conditions, but they realize their need for something vital in their lives, so they work and give to provide a building and Christian leadership for themselves and for their children.

**Miss Alma Gadd** works in an Outpost Hospital where organized medical service is not available. This hospital at Cold Lake was started in a log cabin housing a nurse and her patients. Now it is a modern building with twenty beds and six bassinettes. Many of the patients come long distances. The need for nurses is very great.

**Miss Aileen Ratz** painted a vivid picture of a cargo boat coming into Halifax to the land of "Begin again." Sometimes prejudice and misunderstanding blight the lives of the new Canadians, so the Church must continue to stretch out to them the hand of friendship.

Statistics **Mrs. J. R. Seaman,** the Treasurer of the W.M.S. Dominion Board, presented the greatest finance picture ever shown by the W.M.S. The total income for the past year was $1,143,790.70, an increase of $78,614.47 over the previous year. She presented the Estimates of $1,200,000 for 1954, and said that even this $100,000 increase would not be sufficient to meet all the urgent requests made to the Society. It was stated that we as Christians deserve to be defeated if we cannot do something much larger and more constructive as we face the world needs which Canadians should help to meet.

Secretaries Report **Mrs. C. M. Loveys,** in her report on Home Missions, said that 50 per cent. of the population of Canada now attend Church, while fifty years ago only 28 per cent. were Church attendants. Home Missions' educational work included a share in the Sunday School in the Home, by Mail and Air, Church Vacation Schools and Christian Youth Caravans. Mission work is being done in urban centres and ports in the East and in rural centres in Western Canada. Other projects include hospitals and work with Indians and Orientals.

**Mrs. Hugh D. Taylor,** Overseas Missions Secretary, reviewed the work of the year. "We live in a world of radical change," she said. "There is no area where the missionaries of our Society are at work abroad where revolutionary conditions do not prevail."

The present overseas staff, she said, is 107. In 1939 there were 174 missionaries at work on the overseas fields. Part of the difference is due to the complete withdrawal from the mainland of China and the disruption of work in Korea, but from the areas where we are now at work there are requests for about 40 new missionaries.

In Angola and Portuguese West Africa, a new and significant development in Mission-Church relationships occurred in February when the African Church Council and the Joint Mission Council met in joint session. This is a real step toward the integration of the work of the Mission with that of the Church. Mrs. Taylor also reviewed the work in Northern Rhodesia, Central India, Hong Kong, Japan, Korea, Trinidad. Relief and rehabilit are the major needs in Kor the present time.

The annual Board Dinner held on Friday evening, May in Annesley Hall, when tri were paid to retiring mission and Board members.

**Miss Rebecca Varkey,** a s arship student from Travan India, brought greetings fro Churches in Korea, Japan India, on behalf of all the W scholarship students from countries. She said that each of the students wished to ex her gratitude to the Wo Missionary Society for the o tunity of coming to Canada special training, and said th was a great privilege for the experience a wider Christian lowship than they had know their own countries. She also of the deep fellowship in Training School, and asked each of us might have a pa establishing this same fellow among the nations of the wo

It has been said that there area in the world in which Church is faced with so u ampled an opportunity a Tropical Africa — this was message of **Miss Frances bridge** of Africa, as she bro greetings. The African Christ are doing a wonderful piec work, but they must have a ch to have more training, leisur study, and books with whic acquire the knowledge they n They must be trained as spir shepherds in these troublous d Many African villages are beg for Christian leaders.

There are many kinds of sch and all are needed. Parents realizing that education is im tant for their children, so may have a sense of vocation a result of the Laubach Co ence, large numbers have lea to read. Now they need e attractive, interesting, instruc literature. If we do not pro this, others will.

The African Church is the d inant group in Africa. The Afri are daily exhibiting chara integrity, tact, poise and resou fulness that will be invalu if given reasonable scope. African Church may well perf the spiritual miracle of our a

Reports of progress and dis sion of future plans were feat of the sessions, which inclu Home Organization, Literat Periodicals, and Candidate.

On the final day of the B meetings, the installation officers was conducted by Denzil G. Ridout, who also ad istered Communion.

## To New Readers

**Under the Every Family Pl you will receive "The Unit Church Observer" regula through the mail. Keep it. Yo congregation is looking af the financial arrangement. hope you will read it and like**

## ames S. Hicks, J.P.

hursday night, November 13, 1952, assed suddenly away one of New- ove's most beloved and honoured James S. Hicks, J.P., in his 85th

finishing his Collegiate education John's, Mr. Hicks taught school for er of years, but it will be for his connection with the Church that be best remembered. He was a lay- in the Methodist and later the Church for 40 years, and superin- of the Sunday School. He had a piritual experience, which he shared l those who came in contact with He believed that Christ alone could mankind, and as one who loved to ers the story he greatly served the n of God.

e teaching he married Miss Elizabeth of Change Islands, N.D.B., and in 1952, Mr. and Mrs. Hicks quietly ted the 52nd anniversary of their e.

funeral service was held on Sunday United Church, when many people e community and surrounding com- s gathered to pay final respect and to a beloved neighbour and friend. service was conducted by the pastor, . G. Kelloway, who chose as his e words found in 2 Timothy 2: 3: d Soldier of Jesus Christ."

Hicks is survived by his wife, one John, one adopted son, Sidney, hom he resided, one adopted daugh- s. Donald Collins of Amherst Cove, er of grandchildren and one great- ild.

## ev. James S. Watson

James Snarr Watson of 929 Bing Winnipeg, Man., who had served urch for more than 50 years, died th, 1953, in the Princess Elizabeth L. He was 83.

at Harold, Ontario, he received in Arts and Theology in Queen's ity. During his college course he three summers on the mission fields iota and Arrow River, Manitoba.

ordination he was called to the of Minnedosa, where he had a ministry in building up the Church helping to establish a hospital, and nding the cause of Home Missions. 912 he was appointed Secretary of rd's Day Alliance of Manitoba and hewan, and in this way belonged whole Protestant Church of these es, and it gave him pleasure that pposal to grant him the degree of ame from another Communion than n. This was conferred by United in 1947.

gave outstanding leadership in the of the Lord's Day. This was not done by legal action, but by a ul moral suasion that convinced d institutions that the should help keep the sanctity of the Sabbath lay of rest and renewal for body, nd spirit.

ppraising his manner and spirit we f the words of Isaiah, "He shall not ior cry, neither shall any one hear ce in the streets. A bruised reed he ot break and the smoking flax he ot quench, till he send forth judg- nto Victory."

he sick-bed of a father beloved came ily, Jean and Blanche of Winnipeg, e of Quebec, Grace of Vancouver, s Ken. and Grant of Dominion-wide fame. Also a brother, George, came Harold. Two sisters were unable to Mrs. Watson had passed on in 1949. service was conducted by Dean n of United College, assisted by I. J. V. Shaver of Fort Garry and hn A. McConnell, a classmate. Inter- as made in Old Kildonan cemetery.

## RATES

**UARIES — $1.00 for 100 words ents a word for all words over the hundred — maximum length, three red words. For ministers and diate families, no charge. BIRTH, RIAGE and IN MEMORIAM es, four cents a word. Minimum . PULPIT VACANCY–first inser- no charge. Subsequent insertions, nts a word, minimum $1.00.**

## Deaths

T–At Kingston General Hospital, d, 1953, after an illness of ten days, Sutherland Fraser, beloved wife of . A. Kent, D.D., leaving besides her l, four sons and two daughters, rothers and one sister. The funeral ld at Chalmers Church, Kingston, to ui cemetery June 4th.

LIKEN–On Sunday, May 31, 1953, wa Civic Hospital, Irene Kyle Miller, beloved wife of Rev. F. S. Milliken, f Stewarton United Church.

## Rev. J. S. I. Wilson

Rev. J. S. I. Wilson, a son of the late Rev. and Mrs. J. C. Wilson, came of a family which devoted its efforts for many years to the advancement of God's Word. His grandfather was the late Shepard Wilson, who acted as a local preacher of the Methodist Church for many years in the Newcastle district. Two of his uncles, as well as his father, were ministers of the Church.

Mr. Wilson was born at Beaverton on Nov. 12th, 1868, and received his secondary education at Omemee. He graduated in 1891 at the age of 22 years from Victoria College at Cobourg, and on June 4th, 1893, was ordained by Rev. William Johnston, President of the Bay of Quinte Conference of the Methodist Church at its session in what is now Simcoe Street United Church, Oshawa. Mr. Wilson received his degree of Bachelor of Divinity from Victoria College four years later.

As a student minister he preached at Little Britain and Brechin, and during his 37 years' ministry served in the following pastorates: Brechin, Courtice, Flesherton and Markdale, Huntsville, Haileybury, King St., Oshawa; Trinity Church, Cobourg; and Brighton.

Mr. Wilson was honoured by his fellow ministers of the Methodist Church when he was elected President of the Bay of Quinte Conference in 1924 while serving as pastor at Brighton. It was a happy coincidence that his father was elected President of the same Conference a generation before, while he also was stationed at Brighton.

He retired in 1930 owing to indifferent health, but continued to serve for 20 years as assistant minister and Secretary of Simcoe St. United Church, Oshawa. He was also active in the work of the Oshawa Ministerial Association and served as its Secretary for a number of years.

Mr. Wilson died in St. Peter's Infirmary, Hamilton, Ont., Nov. 19th, 1952. Interment was in Prospect Cemetery, Toronto.

He is survived by two daughters, Evelyn, Mrs. Edgar Seymour Kitchener; Muriel, Mrs. William Morris, Hamilton; and a son, Carl of Detroit, Michigan, children of his first marriage to May Marr of Omemee. Subsequently he was married to Etta Nelson of Peterborough, and later to Mrs. Mary Carruthers of Oshawa, who passed away in June 1949.

"J. S. I.," as he was affectionately called by his friends, possessed the true prophetic sense of the Holiness and Righteousness of God. Throughout his long ministry he spoke out boldly on the great moral issues of the day. He was a gallant and triumphant Christian, a man of fearless and unshakable Christian conviction, a loving pastor of many flocks, a wise counsellor, a true and trusted friend, a good and faithful servant of his Lord and Master, Jesus Christ. It can truly be said of J. S. I. Wilson that

"He did not simply grow great
He grew great simply."

Let us thank God that from time to time he raises up men of this caliber to revive our faith in human nature.

## OIL

(*Continued from page 2*)

McColl-Frontenac Oil Company in the same area.

**Industries Serving Oil**

A number of industries, individually small, but collectively significant, grew up in the railway area, for handling material associated with the well drilling, the derricks, bits, perforating guns, and all the varied machinery used in the industry. A large Absorption Plant was built at Devon to produce Propane, Butain and other bi-products of the oil and gas. Two others are operating now in the area, and still more are projected. The Building Products Company have a plant East of the city for the production of roofing products and other building materials.

The big projects are The Celanese Corporation of Canada, whose plant is being erected near Clover Bar. The finished plant is expected to cost $55 million. Canadian Industries Limited are building a plant to cost $13 million. There is a recent sign indicating that Tartan Chemicals intend to build. To help accommodate the workers of these plants a new town has been surveyed about four miles East of Edmonton, and the Board of the Clover Bar United Church are investigating the purchase of lots for a Church.

Near Fort Saskatchewan, the Sherritt Gordon Smelter is progressing and this will make a difference to the town and the Church. It will possibly make a difference to the Archer Memorial Hospital.

We hear now that a large deposit of silica sand such as is used in the production of glass has been discovered near Peace River and a company has been formed for the production of glass. So the end is not yet, and the Church must remember its responsibility and grasp its opportunities.

---

**Rev. J. R. Mutchmor, D.D.,** has been selected to give the Robertson Memorial Lectures this year. He will deliver the lectures in Pine Hill Divinity Hall, Halifax, N.S., United Theological College, Montreal, Que., Queen's Theological College, Kingston, Ontario, and Emmanuel College, Toronto, Ont.

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# FRONTIERS

(Continued from page 18)

shared in growing industrial expansion. Perhaps the most colourful spot is North and East of Edmonton about 500 miles, near Lake Athabasca, where there was found precious pitchblende from which uranium is derived. Here was a dramatic discovery. About a year ago, development began, and since then operating and construction personnel have continued to pour in. There sprang up Uranium City, a brand new town in a remote wilderness reached only by plane. To our Church another new frontier was calling. (Dr. R. C. Chalmers writes of the work here.)

Gasoline and oil are most vital to modern industry and transportation, and progress in these two directions is determined in a large measure by the available supplies. Recent discoveries of oil in Alberta have given assurance that expansion will be continued. Oil fields have replaced wheat fields—some of them believed to contain fabulous quantities of a commodity so imperative in our age. Pipe lines flow the oil to industrial centres, and so a new impetus is given to Canada's progress. Enlargement of Alberta's cities (and certain towns) is in no small measure due to oil discoveries. New and enlarging communities need new or enlarged Churches. It is not surprising that in the programme of extension one of the most promising areas has been the Alberta Conference. The cities of Calgary and Edmonton are facing real needs. Already Devon and Redwater have received support from Home Mission resources. (See Dr. Hart's article.)

Kitimat is a name known for decades as one of our Indian missions far up the Pacific coast. It is a point of call on the mission boat **Thomas Crosby IV.** Now in Canada's industrialization programme Kitimat is playing an important role and constitutes for our Church another frontier for advancement. Here one of the world's most amazing feats of engineering will be performed. The Aluminum Company of Canada is building a plant that will produce almost double the output of its world famous plant at Arvida, Quebec. Kitimat was selected because hydro power is so essential and here it will be in abundance when modern engineering completes the miracle of tunnelling a mountain wall and redirecting the waters of many lakes westward towards the sea. Some contend that Kitimat will one day be a city of 50,000. The fact is that it now constitutes an opportunity to advance and our Church has already taken steps in its extension programme to meet the needs of a truly distant frontier. A house and boat have been provided for the minister. (Rev. Ross Connal tells the story of the Church in this area.)

Other frontiers are opening up and the process will continue as Canada grows. Some of these will be in the distant places exploiting the vast natural resources of a land rich beyond our reckoning. These developments will in turn produce the raw materials for more and larger industries in our cities and towns. More and larger suburban communities will spring up, creating an ever increasing demand for our Church to extend the boundaries of the Kingdom of God in our frontiers near and far.

---

**Clifford (Ont.) Church.** On June 7th at the third annual Memorial Home Sunday, four windows were dedicated. The first window is from the congregation in grateful tribute to Mrs. John R. Scott, for her many years of faithful service, which includes fifty-six continuous years as teacher of the primary Sunday School class, forty-eight years of choir membership, twenty years as Church treasurer, twenty years as President of the W.M.S., and many years as President of the W.A. Mrs. Scott still fills all offices, except that of the choir and W.A.

The other windows are in memory of Mr. and Mrs. W. R. Johnston, Mr. and Mrs. R. M. Hazlewood and Mr. and Mrs. Herman Graef, from their families. The auditorium is now complete with stained glass windows. With the beautiful painting, "The Holy Family," above the pulpit, in memory of the pioneer families of the Church, fine new Hammond organ, and the newly decorated walls, the Church has become a lovely place of worship.

Rev. W. R. Petherick of A
oid, Sask., has been called to
charge. During the past year
Howard Pace of Harriston
supplied the pulpit.

**Bellefair Church, Toronto,**
held Anniversary services. G
preachers included Dr. A. B
Moore, President of Victoria
versity, and Rev. Stewart
Islington. Dr. John Tucker of
bon, Portugal, formerly of Ang
assisted the minister, Dr. H.
Kerley, in the conduct of
service.

At the anniversary dinner,
L. Garnsworthy, of St. Nich
Anglican Church, Birchcliffe,
the principal speaker. On be
of the Official Board and Su
School of Bellefair, Dr. Ke
presented a table and wor
centre to Rev. Bruce Gray of
Beach United Church for us
their fine new Building.

The congregation of Belle
has been showing its interes
other people. At a congregati
meeting the decision was rea
to sponsor a refugee family of
from Europe. The family
Ukrainian. Also at a service s
weeks ago an offering for
flood victims of Europe was ta
and nearly four hundred do
sent in. Missionary interest
fostered by a special Missions
day, with the Moderator, the
Rev. A. A. Scott, D.D., as spe
speaker at the morning ser
and Rev. Harold Steed speal
on Africa at the Fireside fol
ing the evening service.

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increased interest in the work of the Church. By sending out envelo
congregations are recovering from 50 per cent. to 80 per cent. of
initial cost. The purpose to have the Church Paper going to all Un
Church homes can be achieved. Each congregation that enrolls br
final success that much nearer. Write for descriptive literature if
do not already have it. By June 15th, 578 congregations had li
60,317 families. The following congregations enrolled in a recent
week period:

## Honour Roll

Rosseau, Ont., Windermere-Rosseau Charge
Windermere, Ont., Windermere-Rosseau Charge
Little Harbour Church, Twillingate, Newfoundland
Medora Church, Man., Medora-Napinka
Giles Blvd. Church, Windsor, Ont.
Mantario Church, Eatonia, Sask.
Winlaw, Sask., Gainsborough, Sask.
First United Church, St. Thomas, Ont.
Hythe, Alta., Wembley-Hythe Charge
Camlachie, Ont.
Calvary United, White River, Ont.
Champion, Alta.
Carmangay, Alta.
Headford, Ont., Victoria Square, Charge
South Mountain, Ont.
Dodsland, Sask.
Massie, Ont., Chatsworth Charge
Bellefair United Church, Toronto
Pauline Church, Pouch Cove,
Violet Hill, Ont., Mansfield Ch
Kent Bridge, Ont., Church, Thamesville Charge
Orangeville Church, Wapella, Sask.
Strathearn United Church, Edmonton, Alta.
Frankin Charge, Franklin Ce
Que.
St. Paul's Church, Sask., Wap
Sask.
Seeley's Bay, Ont.
Mount Pleasant, Ont.
Vernon, B.C.
Caledon East, Ont.
MacLennan, Ont., Echo Bay Charge
Mount Olivet, Ont.
Echo Bay, Ont.
Spruceville, Sask., Hudson B
Sask. Charge
Haileybury, Ont.
Zion United, Hamilton, Ont.
Jellicoe, Sask., Dodsland Cha
Irma Charge, Alta.
Swift Current, Sask.
Primate, Sask., Macklin, Sask
Charge

# ERSONAL SERVICE DEPARTMENT

## 'COMMODATION AVAILABLE

DON, Ontario — The Old Coach topping Place, 70 Byron Avenue. . Rooms by day or week. Clean, comfortable. Free Parking.

## APARTMENT WANTED

T, middle-aged couple, non-smokers, stainers, require small self-contained ent or flat. Reasonable. Toronto. 77, The United Church Observer.

## ARTICLES FOR SALE

T Blocks, in cotton, silk or flannelette 3 lbs. $1.00, sent C.O.D., post extra. s. Publex Sales, 419 Parliament St., o.

## ARTICLES WANTED

ENTLY wanted—second-hand Com- nion Service—by a country Church. XYZ — c/o The United Church ter.

## SISTANT MINISTER WANTED

TMINSTER, Winnipeg, requires ssistant Minister or Deaconess for Church work and Christian educa- Vrite—Robert Schofield, 305 Elm St., peg.

## AMPING ACCOMMODATION

IBER GLEN Camp—Bolton—available r group camps or families during . Write Rev. J. M. Boyd, Bolton,

DREN'S Camp—near Campbellford, y and August. Vacation Bible School nme. Furnished cottages to rent. for folder to C. M. Bongard, Curve Ont. After June 15th, Crow River R.R. 1, Bonarlaw, Ont.

## RLY PEOPLE'S HOME—PRESTON

MER exclusive Preston Springs Hotel now occupied by about 70 retired and can accommodate about 80. oms with private bath. Main lobby s and well furnished. Large luxur- ting room on each floor. About two erraced lawns at rear of building. y rate, $110.00 for single room, ng meals. For illustrated pamphlet rther information — write Preston Home, Preston, Ont.

## HELP WANTED

### ACONESS'S OPPORTUNITY
### Westdale United Church, Hamilton

ed in suburban Westdale near Mc- University)—needs a trained woman as Director of Christian Education rably by Sept. 1st, 1953. Those inter- please write—Miss Jean Sleeth, 141 St., Hamilton, Ont.

## HELP WANTED

### URGENTLY WANTED

SPONSORS for Displaced Persons, single men, couples and families—900 units all told: stateless, jobless and homeless, these folk are appealing to Canadian Christians to give them a new start at life. Among them are experienced farmers, gardeners, carpenters, nurses, mechanics, etc. Available in 4-6 months. For particulars 'phone or write A. Maclaren, B.S.A., Director of Settlement, 3 Willcocks St., Toronto. KI. 2183, The Canadian Council of Churches.

## HOLIDAY RESORTS

### GLEN ORCHARD LODGE

A PLEASANT, restful holiday. Cabins by lake—rooms at Lodge. ¼ mile shoreline. Home cooked meals—good beds. Accommodation for 20. $23.00 and up. Apply—Mrs. H. Fudge, Glen Orchard P.O., Ont.

CALEDONIA HOUSE, Port Carling, Muskoka. Open May 15th. Accommodation in Lodge or heated housekeeping cabins. Modern conveniences, home-cooked meals, recreational facilities, boats and beach. Write direct or phone, Toronto LLoydbrook 1898.

### HOLLOW VALLEY LODGE

FOR an ideal change and a complete rest with the Haliburton Highlands as a background, Lovely Hollow River and Lake of Bays at your doorstep. Scenic beauty unexcelled, a painter's paradise. The best of foods, good beds in rustic log cabins, excellent fishing, friendly service, unspoiled wild life, good swimming, carefully selected guests are features of the Camp. Wire or write J. R. Black, Dorset, Ontario.

HOPEWELL LODGE on Georgian Bay offers everything desired for health and vacation. Mrs. W. M. Waind, R.R. 2, Stayner, Ont.

PIKE BAY, Bruce Peninsula — Holiday at "Lawrenceville" for health and relaxation, furnished cottages, spring-filled mattresses, electricity, boats and motors for rent. Warren Lawrence, R.R. 1, Mar, Ont.

## HOUSE FOR RENT

FOR rent to Christian Protestant family (give testimonials) — 5-roomed house, hydro light — good well — garden lot — near Barrie. $30.00 per month. Reply Box 1074, The United Church Observer.

## ORGANS AND CHIMES FOR SALE

### CHURCH ORGANS

FOR your Organ Problems—Write PAUL HAHN & CO., 22 Bloor Street East, Toronto. 50 years' experience.

### CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

## ORGANS AND CHIMES FOR SALE

TWO manual Pipe Organ, "Legge"—16 stops — detached console. Blower — 60 cycle motor and swell shutters included. Good tone. For details write — Box 1075, The United Church Observer.

## ORGANISTS AVAILABLE

ASSISTANT Organist of Westminster United Church, Orangeville, (Casavant Organ) is available for Sunday work during July. Lindsey Jelly, Box 472, Orangeville.

ORGANIST and choirmaster offers services to small Church (local) voluntary. Box 1076, The United Church Observer.

## ORGANISTS AND CHOIR LEADERS WANTED

APPLICATIONS invited for position of Organist and Choirmaster. Three-manual Pipe Organ. Excellent teaching opportunities. For full particulars write Geo. T. Johnstone, Westminster United Church, Regina, Sask.

FOR Grace St. Andrew's United Church, Arnprior, Ont. Two manual Casavant Organ with Schulmerich Electronic Bells. Choir of about 25. Excellent opportunities for teaching. Previous organist taught in schools. Apply, stating qualifications and salary expected, to G. A. Boyce, Drawer 388, Arnprior, Ont.

NORTH Street United Church, Goderich, Ontario. Salary—$1,400.00. Junior and Senior Choirs to conduct. Class of 20 pupils. Supervisor position of 20 room public school, and music specialist for Collegiate vacant. Apply to H. W. Bettger, Goderich, Ontario.

TRINITY United Church, Smith's Falls, Ontario, requires Organist and Choir Master by September 1st, 1953. Male or female. Three manual Organ. Apply, with qualifications, experience and salary expected to Mr. A. L. Lang, Chairman of Music Committee, 67 Elmsley Street N., Smith's Falls, Ont.

## PERSONAL

QUIT cigarettes easily as thousands of others have done. Tobacco Eliminator is a scientific 7-day treatment guaranteed to eliminate all craving for tobacco quickly or money refunded. For free booklet write C. King Pharmacal Corp. Ltd., Box 673, London, Ontario.

ROYAL HERBS, registered Tonic—Laxative, does wonders for constipation, aids indigestion. Pleasant, economical. Trial 10c. Write Century Products, London, Ont.

RUPTURE Troubles? Positive relief and comfort. Advanced method. No elastic, no understrap, no steel. Write Smith Manufacturing Co., Dept. 135 Preston, Ont. T.F.

## PRINTING

CHURCH, Commercial, Wedding, Poster, Booklets, Stuffers. Black Printing Company, Limited, Middleton, Nova Scotia. T.F.

## PULPIT SUPPLY AVAILABLE

MONTREAL Minister would supply pulpit—Southern Ontario, Quebec, Maritimes. Last four Sundays August. No children. Use of manse. Rev. Joseph H. Lynn, 10204 Jacob Avenue, Montreal 12, Que.

## PULPIT SUPPLY AVAILABLE

REV. Gipsy Sydney Smith — last of the Original Gipsy Preachers—available for week-end supply or meetings anywhere. Write—P.O. Box 335, Station "A," Toronto.

REV. JOHN COBURN, D.D., available for pulpit supply, preaching missions, anniversary services or lectures. Address 60 Indian Road Crescent, Toronto.

## REST HOMES

LOCH SLOY, Winona, Ontario. Ideal environment for rest and convalescence. Under new management. MI. 2284, Toronto. T.F.

MISSIONARY REST HOME, Mimico, Ont. Open all year, less than one hour from City Hall by trolley. A commodious and comfortably furnished home overlooking Lake Ontario. For reservations, Missionary Rest Home, 119 Lakeshore Road, Toronto 14. Telephone Clifford 1-1341. T.F.

## ROOMS AVAILABLE

UNITED Church Training School rooms available May to September. Two houses near University. Write 214 St. George St., Toronto.

## SAFES AND CABINETS

A TAYLOR SAFE, Steel Cabinet, or Cash Chest provides reliable protection against fire or theft. This is especially important for Ecclesiastical records, valuable papers, Communion plates, and collections. For catalogue, write to J. and J. Taylor Ltd., 145 Front St. East, Toronto.

## SUMMER COTTAGE FOR RENT

BALA—3 bedroom cottage and 2-room cabin — on river — furnished. Close to stores, transportation. Mrs. A. L. Brown, 240 Kingswood Rd., Toronto. OXford 1576.

## TOURIST HOME

**THE PHILLIPS HOUSE FOR QUIET COMFORT AND CONVENIENCE**
**142 Jameson Avenue LA. 2014**
**Cor. King St. West, Toronto, Ont.**

## WOMEN'S COLUMN

YOUR Organization can make easy money! For particulars write—Secretary, First United Church, Hamilton, Ont.

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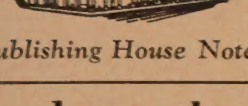


*ublishing House Notes*

# nada at the ronation

eryone will want to have a of this superb Coronation which is a companion vol- to **The Royal Tour—Canada** Approximately one hundred forty photographs, flown by erra jet from England, are ded in this beautiful volume. minary text describes each of the Ceremony and ex- s its significance. Also, the s and music of Dr. Healey n's Homage Anthem are ded. This volume captures splendour and impressiveness e ceremony and procession at oronation of our Queen. ce this book is published one month from Coronation Day we regard this as a Canadian publishing record.

**Canada at the Coronation** $3.00

*The Book Steward.*

## Storm Strikes Church

**Cobb's Hill Methodist Church** in Bermuda was damaged by a storm that hit it shortly after the afternoon congregation had departed. A few officers who had remained behind for a meeting were in the building. The Church rocked, a window was broken, and parts of the roof ripped off. The interior was littered with debris, but a group of men and women started in immediately to clean up. The whole roof had to be removed. As this was only eight years old it was quite a loss to the congregation. The Cobb's Hill Church dates back 125 years. The congregation was made up of free men and women and those who were bound as slaves to certain people in the Paget and Warwick parishes. The present pastor is Rev. W. S. Loring.

## Templeton Missions

Rev. Charles Templeton, D.D., and Mrs. Templeton will hold Missions in Canada this fall at the following places: Whitby, Ontario, Sept. 3rd; Edmonton, Alta, Sept. 6th-20th; Belleville, Ont., Sept. 27th-Oct. 11th; Fredericton, N.B., Nov. 1st-15th; St. John's, Nfld., Nov. 22nd-Dec. 6th.

## Pulpit Vacancies

Almonte and Appleton pastoral charge, Renfrew Presbytery, is vacant. Interested ministers please write Jas. E. Lindsay, Almonte, Ontario.

Athens Pastoral Charge (one preaching place) Kingston Presbytery, is vacant. Interested ministers please write Stanley Howard, Recording Steward, Athens, Ontario.

Milverton pastoral charge (two points), Perth Presbytery, vacant June 30th. Interested ministers please write to Whitney Thompson, Recording Steward, Milverton, Ontario.

Inkerman, Vancamp, Pleasant Valley pastoral charge vacant. Interested ministers please write George C. Suffell, Inkerman, Ontario.

The two charge appointment of Crossfield-Madden vacant June 30th. Interested ministers please communicate with J. W. Spurr, Crossfield, Alta.

Newtonville three-point charge, Oshawa Presbytery, vacant June 30th. Minister retiring. Interested ministers please contact Mr. Len. Barton, Newtonville, Ont.

The Elgin pastoral charge, Kingston Presbytery, three point, requires a resident minister July 1st. Interested ministers write Lester Halladay, Elgin, Ont.

The pastoral charge of Alexandria, Ont., is vacant. Interested ministers please write Louis Shepherd, Chairman Pastoral Relations Committee, Alexandria, Ontario.

## Ministers' Addresses

Rev. W. J. Mortimore, 9 Walmsley Blvd., Toronto, Ontario.

Rev. T. V. Hart, 91 Lakeside Avenue, Toronto 13, Ont.

Rev. Thomas W. W. Lane, c/o Rev. J. M. Boyd, B.A., Bolton, Ont.

## Dr. Coburn to Broadcast

Rev. John Coburn, D.D., is to broadcast again on the C.B.C. network with his Preacher's Diary, July 7, 14, 21, 28, and August 4, 11.

Newfoundland—11.45 p.m., Nfld. Daylight Time.

Maritimes—11.15 p.m., Maritime D.T.

Ontario and Quebec—10.15 p.m. Eastern D.T.

Manitoba, N.E. Ontario and E. Saskatchewan—10.15 p.m., Central D.T.

Western Saskatchewan—9.15 p.m., Mountain D.T.

Alberta—8.15 p.m., Mountain Standard T.

British Columbia—8.15 p.m., Pacific D.T.

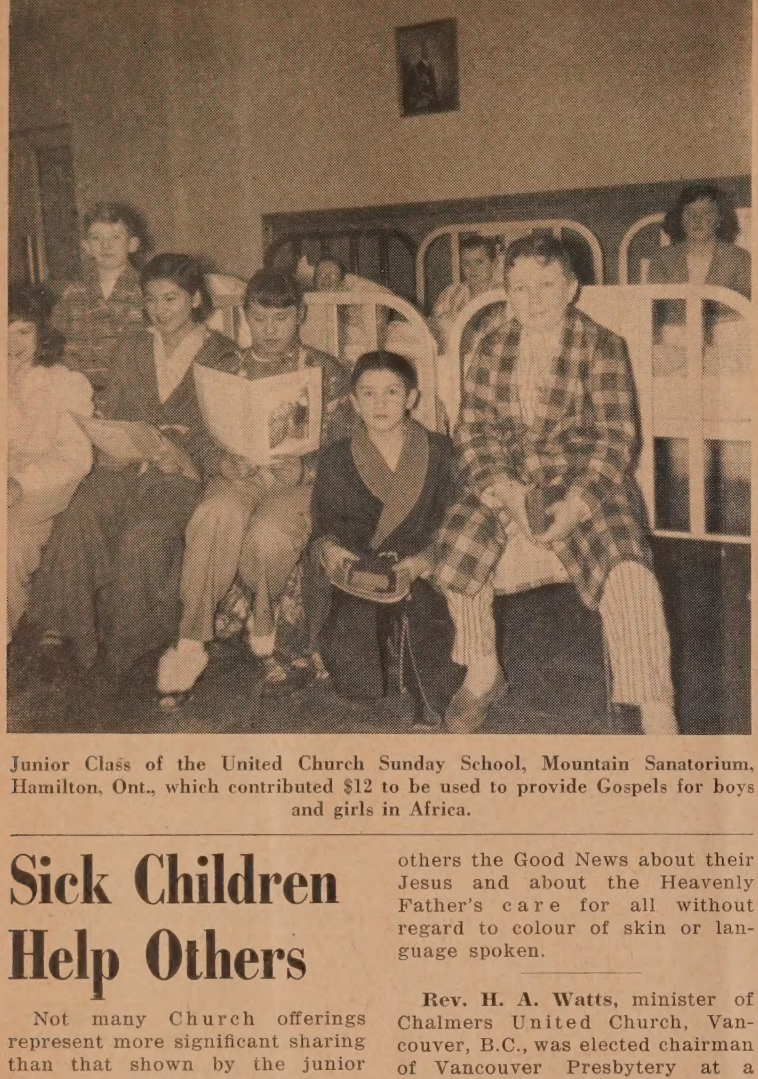
All times local Daylight Saving *except Alberta* which is local *Standard*.

## Birth Notice

HOSKIN—Rev. and Mrs. J. M. Hoskin (formerly Erin Eakin), 57 Humewood Drive, Toronto, are happy to announce the birth of a son on June 12, 1953—a brother for Ann and Dick.

KELLOGG—Rev. and Mrs. J. C. Kellogg are happy to announce the birth of a daughter, Ellen Jean, in Royal Victoria Hospital, Barrie, Ont., May 27, 1953.

TIPPLE — Rev. and Mrs. D. Graham Tipple are happy to announce the birth of a daughter, Katherine Noreen, at the Matthews Memorial Red Cross Hospital, Richards Landing, St. Joseph Island, Ontario, on May 26, 1953.



Junior Class of the United Church Sunday School, Mountain Sanatorium, Hamilton, Ont., which contributed $12 to be used to provide Gospels for boys and girls in Africa.

# Sick Children Help Others

Not many Church offerings represent more significant sharing than that shown by the junior class of the United Church Sunday School, the Mountain Sanatorium, Hamilton, Ont. The nine boys and girls of the class had been studying the Story of the Bible as contained in the **Junior Work Book** series. When they came to the lesson entitled The Book for All People they were agreed that they wanted their offerings to be used for Gospels for boys and girls in Africa.

Sunday after Sunday under the leadership of Miss Sylvia James they had come together, in wheel chairs or in their beds, to study, sing and pray, and to give a portion of the little money they had. Then at a special session they presented to their chaplain, Rev. J. A. Breckenridge, the sum of $12 to be used so that other boys and girls overseas might also learn the message of the Bible.

Like most of the others in the Holbrook Pavilion, who range in age from infancy to sixteen years, these children are absent from home for many months because they have tuberculosis. They are from communities as widely scattered as Niagara Falls and Cochrane and Ottawa. They come from diverse racial, national and economic backgrounds. However, they are not forgotten by the Church. And as they learn of the Lord Jesus as their Guardian and Friend, they forget their own needs in wanting to share with others the Good News about their Jesus and about the Heavenly Father's care for all without regard to colour of skin or language spoken.

**Rev. H. A. Watts**, minister of Chalmers United Church, Vancouver, B.C., was elected chairman of Vancouver Presbytery at a recent meeting.

The first infant to be baptized in the Protestant Chapel of the 1st Canadian Highland Battalion, Chatham Barracks, Hannover, Germany, is the daughter of Lieut. and Mrs. Robin P. Davis, of Victoria, B.C. Elisabeth Sarah Jane was born in Hannover Military Hospital on December 5th, 1952. Officiating at the service of baptism was Capt. the Rev. J. A. "Jock" Davidson, formerly minister of the Wiseton-Dinsmore (Saskatchewan) Pastoral Charge.

# Jim Franz' Sunday School

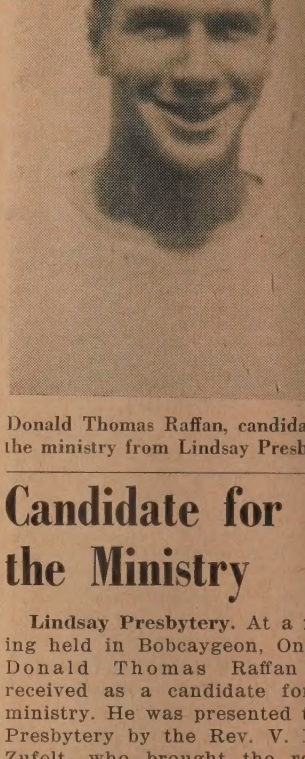
Jim Franz lives on a farm two miles from Neidpath, Saskatchewan. He has always been interested in the Church and was anxious to help the student missionaries who served his community during the summer months.

Jim Franz knew that a Sunday School was needed in Neidpath, and when one was organized he regularly walked the two miles to town to assist with the leadership. But when the student minister left for College, Jim felt that the Sunday School should not be closed, and though he felt ill-prepared he tried to superintend and teach the thirty kiddies of a'l ages who came every Sunday. It was a lonely and discouraging task but he felt that it was important and did his best.

Then Jim heard of the Prairie Christian Training Centre and went to Fort Qu'Appelle to prepare himself for this work. The Bible study and courses on the faith and the Church, on the principles and methods of teaching were exciting to Jim, and the Christian fellowship and vision of our Church was an enriching experience. Jim worked hard and went home happy about his little Sunday School.

Now the Sunday School at Neidpath has three children's classes and three trained teachers. It has two trained substitute teachers, and a third one is being trained. Jim is the superintendent and has started a Bible Class. A mid-week programme was needed for junior boys, so Jim started a Tyro group. To provide a much-needed community activity he starte adult study group.

The Prairie Christian Tra Centre has made a differen Jim Franz' Christian servic leadership and to the Churc community at Neidpath.



Donald Thomas Raffan, candida the ministry from Lindsay Presb

# Candidate for the Ministry

**Lindsay Presbytery.** At a ing held in Bobcaygeon, On Donald Thomas Raffan received as a candidate fo ministry. He was presented Presbytery by the Rev. V. Zufelt, who brought the re mendation of the Official of Trinity United Church, mee. Mr. Zufelt also stated Mr. Raffan came from a circuit that was very proud record, having produced at fifteen clergy, a Lady Missi to Japan, and eleven mini wives. He also commended Raffan's courage in giving u apprenticeship and returnin school. Appreciation was als pressed of the fine co-operati the High School Principal, M B. Hough, who had arrange studies so that Mr. Raffan finish Grade XIII this year. candidate also spoke briefly the compelling call that can him whilst attending a Sun Camp. The Reception Service conducted by the acting Chai of Presbytery, Rev. S. B. P of Beaverton.

## Wesley's Chapel, London

**Wesley's Chapel, City R London, Eng.**, where John W ministered for many years, be seen by hundreds of Coron visitors this year. The Ch itself and John Wesley's resid are among Methodism's most ued and historic monuments. Church and Museum are every day. Rev. Ronald Vi Spiney is the minister.